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ABRIDGMENT

OF

Christian Doctrine.

WITH

Proofs of SCRIPTVRE for Points controverted.

Catechistically explained, by way of *Question* and *Answer*.

The last Edition, with Additions.

Esay 30. 21. *This is the way, walk ye in it.*

1. Cor. 14. 30. *If any man know not, he shal not be known.*

BASILEÆ, ANNO M DC LXXX.

A N

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BASILEE, ANNO
MDCLXXX.

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To the Reader.

THe *principal part of this* Catechiſm *is an* Abridgment of Chriſtian Doctrine; *defended and cleared by proofes of Scripture, in points controverted between* Catholiques *and* Sectaries, *and explained by the familiar way of* Queſtion, *and* Anſwer.

To this in the former Impreſſions was only adjoyned a neceſſary expoſition of the Maſſe, *our* Ladies Office, *and the* Feſtival daies of the yeere: *But to this laſt Edition is added an Explication of certain* Ceremonies of the Church, *which now renders it capable of inſtructing the ignorant in the whole Doctrine, and Diſcipline of the Catholique Church. Beſides, I have here corrected ſome falſ citations,*

make an external profession of it?

A. As often as Gods honour, our own, or neighbours good requires it.

Q. How prove you, that we are bound outwardlly to professe our Faith?

A. Out of S. *Mat.* 10. 32. where *Christ* saith, *Every one therefore, that shal confesse me before men, I wil confesse him before my father, which is in Heaven. But he that shal deny me before men, I also wil deny him before my Father which is in Heaven.*

Q. Are we bound also to venture the ruine of our estates, the losse of our friends, and to lay down our very lives for the profession and defence thereof?

A. Doubtlesse we are; seeing the reward we expect in Heaven, infinitely exceeds all the pleasures and punishments of this life: and becauſe *Christ*, the Son of the living God, has suffered far grea-

ter

ter things for us, even to a disgraceful death on the *Croſſ*, and therefore it were baſe ingratitude in us, not to be ready to give our lives for him, as often as his Honour ſhal require it.

Q. In what doth the Faith and Law of *Chriſt* chiefly conſiſt?

A. In two principal *Myſteries*, namely, the *vnity* and *Trinity* of God, and the *Incarnation* and death of our *Saviour*.

Q. What means the *vnity* and *Trinity* of God?

A. It means that in God there is but one only divine Nature or Eſſence, and that in the ſame one divine Nature there be three Perſons, the *Father*, *Son*, and *Holy Ghoſt*.

Q. How ſhew you that?

A. Out of 1 S. *Iohn* 5. 7. *there be three which give teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three be one.*

Q. Why are there but three Persons only?

A. Because the *Father* has no beginning, nor proceeds from any other Person: the *Son* proceeds from the *Father*, the *Holy Ghost* proceeds from the *Father* and the *Son*.

Q. Why are these three Persons but one God?

A. Because they have but one and the same Essence, or Godhead; one Power, one Wisdom, one and the same Goodnesse.

Q. What means the *Incarnation* and death of our *Saviour*?

A. It means, that the second Person of the *Blessed Trinity* was made *man*, and died on the Crosse to save us.

Q. In what are these two Mysteries contained?

A. In the sign of the Crosse, as it is made by *Catholiks*. For when we put our right hand to our head, saying, *In the Name*,

we

we signifie *Vnity*; and when we make the sign of the Crosse, saying; *Of the Father, and of the Son, and of the Holy Ghost*, we signifie *Trinity*.

Q. How doth the sign of the Crosse represent the Incarnation and death of our Saviour?

A. By putting us in mind that he was made man, to die upon the Crosse for us.

CHAP. II.

Faith explicated.

Q. WHat is *Faith*?

A. It is a gift of God, or a supernatural quality, infused by God into the soul, by which we firmly believe all those things which he hath any way revealed to us.

Q. Is *Faith* necessary to salvation?

A. It is: S. *Paul* assuring us, that *without Faith it is impossible to please God.* Heb, 11. 6. And S. *Mark last c.* 16. *v.* 16. saying, *he that believeth not, shall be condemned,*

Q. Why must we firmly believe matters of *Faith*?

A. Because God hath revealed them, who neither can deceive, nor be deceived.

Q. If a man should deny, or obstinately doubt of some one Point of *Faith*, would he therby lose his whol Faith?

A. Yes, he would; because true Faith must alwaies be entire, and he that fails in one, is made guilty of all, by discrediting the Authority of God revealing it.

Q. Is it not enough to believe all that is written in the Bible?

A. No, it is not; for we must also believe all *Apostolical Traditions.*

Q. How prove you that?

A.

A. Out of 2 *Thes.* 2. 14. *Therefore Brethren* (saith S. *Paul*) *stand and hold ye the Traditions, which ye have learned, whether by word, or by our Epistle.*

Q. What other proof have you?

A. The *Apostles Creed*, which all are bound to believe, although it be not in the Scripture.

Q. Is *Faith* only (as excluding good works) sufficient to salvation?

A. No, it is not; S. *Iames* 2. 24. saying, *Doe you see how that by works a man is justified, and not by faith onely?* And S. *Paul* saying, 1 *Cor.* 13. *If I should have all faith, so as to remove Mountains, and have not charity, I am nothing; and if I distribute my goods unto the poor, and give my body so that it burn, and have not charity, it profiteth nothing.*

Q. What Faith wil suffice to justifie?

A.

A. A *Faith working by Charity in Iesus Christ*. Gal: 5. 6.

Q. What vice is oppoſite to Faith?

A. Hereſie,

Q. What is *Hereſie*?

A. It is an obſtinate error in things that are of *Faith*.

Q. Is it a grievous ſin?

A. A very grievous one, becauſe it wholy divides a man from God, and leads to Atheiſm, *Chriſt* ſaying, *If he wil not hear the Church, let him be to thee, as a Heathen and a Publican*, S. Matth. 18. 17.

CHAP. III.

The Creed expounded.

Q. WHat is the *Creed*?

A. It is the ſumme of

of our Belief?

Q. Who made it?

A. The twelve *Apoſtles*.

Q. At what time did they make it?

A. Before they divided themſelves into the ſeveral Countries of the world to preach the *Goſpel*?

Q. For what end did they make it?

A. That ſo theymight be able to teach one and the ſame Doctrine in all places.

Q. What doththe *Creed* contain?

A. All thoſe chiefe things which we are bound to believe concerning God and his Church.

Q. What is the firſt Article of the *Creed*?

A. *I believe in God, the Father Almighty, Creator of Heaven and Earth.*

Q. What ſignifies, *I believe*?

A. It ſignifies as much as, I moſt firmly and undoubtedly hold.

Q.

Q. What means, *I believe in God*?

A. It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him, or otherwise that I move unto him by *Faith*, *Hope*, and *Charity*.

Q. What signifies the word *Father*?

A. It signifies the first Person of the most *B. Trinity*, who by nature is the Father of his own only begotten Son, the second Person of the *B. Trinity*: by adoption is the Father of all good *Christians*: and by creation is Father of all *Creatures*.

Q. What means the word *Almighty*?

A. It means, that God is able to do all things as he pleaseth, that he sees all things, knows all things, and governs all things.

Q. Why is he called *Almighty*

in this place?

A. That we might doubt of nothing which follows.

Q. What signifie those words, *Creator of Heaven and Earth*?

A. They signifie, that God made Heaven and Earth, and all the creatures in them, of nothing, by his sole word, *Gen*: 1.

Q. What moved him to make them?

A. His own meer goodnesse, that so he might communicate himself to Angels, and to men, for whom he made all other creatures:

Q. When did God create the *Angels*?

A. When he created Heaven, which was on the first day, for he made that full of *Angels*.

Q. For what end did he create them?

A. To be partakers of his glory, and our *Guardians*.

Q. How prove you by Scripture,

re, that they be our *Guardians*?

A. Out of S. *Ma.* 18. 10. where *Christ* saith, *See ye that ye despise not one of these little ones: For I say unto you, their Angels in Heaven alwaies see the face of my Father which is in Heaven.*

Q. Do the *Angels* know our necessities, and hear our prayers?

A. Doubtlesse they do, since God has deputed them to be our *Guardians*; which is also proved our of *Zach.* 1. where an Angel prayes for two whole Cities, the words are, *Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on the cities of Iudah and Hierusalem, against which thou hast had indignation these 70 yeers?*

Q. What Scripture have you for praying to *Angels*?

A *Gen.* 48. 16. where *Iacob* on his death bed prayed to an *Angel* for *Ephraim* and *Manasses*, saying, *The Angel of the Lord that delivered*

me

me from all evil, blesse these children.

Q. How did *Lucifer* and his fellow *Angels* fall from their Dignity in Heaven?

A. By a rebellious sin of Pride.

Q. With what shal their ruines be repaired?

A. With holymen.

Q. When, and to what likenesse did God create man?

A. On the sixth day, and to his own image and likenesse, *Gen.* 1.

Q. In what doth that similitude consist?

A. In this: that man is in his Soul an incorporeal, intellectual, and immortal Spirit, as God is. And in this that as in God there is but one most simple divine Nature or Essence, and yet three distinct Persons; so in man there is but one indivisible Soul, and yet in that Soul three distinct powers of *Wil*, *Memory*, and *Understanding*.

Q.

Q. How do you prove the Soul to be immortal?

A. Out of S. *Mat.* 10. 28. where *Christ* saith, *Fear not them that kil the body, and cannot kil the soul.*

Q. What other proof have you?

A. Out of *Eccles.* 12. 7. *At our death the dust returns to the earth from whence it was, and the Spirit to God, who gave it.*

Q. In what estate did God create man?

A. In the state of original justice, and perfection of all natural gifts.

Q. Doe we owe much to God for our creation?

A. Very much; seeing he made us in such perfect state, creating us for himself, and all things else for us.

Q. How did we lose original Iustice?

A. By *Adams* disobedience to God, in eating the forbidden fruit.

Q.

Q. In what estate are we now born?

A. In state of *original sin*, and prone to *actual sin*, subject to death.

Q. How prove you that?

A. Out of *Rom.* 5. 12. *By one man sin entred into the world, and by sin death, and so unto all men death did passe, in whom all have sinned.*

Q. Had man ever died, if he had never sinned?

A. No, he had not; but had been conserved by the Tree of Life, and been translated alive into the fellowship of the Angels.

The second Article.

Q. SAy the second *Article*.

A. *And in Iesus Christ his only Son our Lord.*

Q. Of what treats this *Article*?

A. Of the second Person of the B. *Trinity*, in whom we also be-

lie-

lieve, and put our truſt.

Q. What is the ſecond Perſon?

A. He is true God and true man in one Perſon.

Q. How prove you that?

A. Out of S. *Iohns* Goſpel, c. 1. *In the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made Fleſh, and dwelt in us.*

Q. What other proof have you?

A. Out of *Phil.* 2. 6. 7. where S. *Paul* ſaith, *That Chriſt when he was in the form of God, thought it no robbery to be equal with God, but he hath leſſened himſelf, taking the form of a ſervant, made unto the likeneſſe of man, and found in habit, as a man.*

Q. Why would God be made man?

A. To redeem and ſave loſt man.

Q. Was his *Incarnation* neceſſary for that end?

A.

A. In a manner it was; becauſe our offences againſt God were in ſome ſort infinite, as being againſt his infinite goodneſſe, and therefore required an infinite ſatisfaction, which none could make but God, and he made man.

Q. What other proof have you, for the neceſſity of the *Incarnation*?

A. Becauſe God is in himſelfe ſo ſpiritual, ſublime and abſtract a thing, that if he had not in his mercy attempred his own inſcrutable greatneſſe, unto the littleneſſe of our ſenſible capacity, by being made man, ſcarce one of a thouſand (and thoſe great Clerks onely) would ever haue been able to know any thing to the purpoſe of him, or conſequently to love and ſerve him, as they ought, (which is the neceſſary means of our ſalvation) ſince nothing is efficaciouſly willed, which is not firſt wel underſtood.

Q.

Q. What benefit have we by the knowledge of God, made man?

A. It much inflames us with the love of God, who could not more have dignified mans nature, or shewed more love to the world, then to send down his only Son to redeem it in our flesh.

Q. What signifies the Name *Iesus*?

A. It signifies a *Saviour*, S. *Mat.* 1. 21.

Q. Is any special honour due to that Name?

A. There is; because it is the highest Title of God, made man.

Q. How prove you that?

A. Out of *Phil.* 2. 9. where we read, *God hath given unto Christ, because, he humbled himself unto the death of the Crosse, a Name which is above all Names, the Name* Iesus.

Q. What other proof have you?

A. *Because there is no other Name*

un-

under Heaven given to men, in which we must be saved, Acts 4. 12.

Q. How prove you that we must bow at this Name?

A. Out of *Phil.* 2. 10. *That in the Name of Iesus every knee bow, of Celestials, Terrestrials, and Infernals.*

Q. What signifies the Name *Christ*?

A. It signifies *Anointed.*

Q. Why was he called *Anointed*?

A. Because he was a *Priest*, a *Prophet* and a *King*; to all which Vnction appertains.

Q. With what was Christ Anointed?

A. With allthe plenitude of divine grace.

Q. What mean the words, *His only Son our Lord*?

A. They mean, that *Iesus Christ* is the only natural Son of God the Father, begotten, as he is God, by and of the same Father from all Eternity, without a mo-

mother; and therfore is coequal & consubstantial to his Father, and consequently infinite omnipotent Creator, and so Lord of us and all things, as the Father is.

The third Article.

Q. WHat is the third Article?

A. *Who was conceived by the Holy Ghost, born of the Virgin* Mary.

Q. What means, *Who was conceived by the Holy Ghost?*

A. It means, that the second Person of the *B. Trinity* took flesh of the *Virgin Mary*, not by a humane generation, but by the work of the *Holy Ghost*.

Q. How prove you that?

A. Out of S. *Luke* 1. 31. 35. *Behold* (saith the Angel) *thou shalt conceive and bear a Son, &c. the Holy Ghost shal come down upon thee, and the vertue of the Higheſt*

overſ-

overshadow thee.

Q. What understand you by the words, *Born of the Virgin Mary*?

A. I understand that Christ was born of her at midnight, in a poor Stable at *Bethlehem*, betwixt an Ox and an Asse.

Q. Why at midnight?

A. To signifie that he came to take away the darknesse of our sins.

Q. Why in *Bethlehem*?

A. Because *that* was the head City of *Davids* Family, and *Christ* was of *Davids* Race.

Q. Why in a poor Stable?

A. To teach us the love of poverty, and contempt of this world.

Q. Why betwixt an Oxe and an Asse?

A. To fulfil that of the *Prophet*, *Thou shalt be known, O Lord, betwixt two beasts*, Abacuc. 3. 2. *juxta Sept.*

Q. What doth the birth of *Christ* avail us?

A.

A. It perfecteth in us *Faith*, *Hope*, and *Charity*?

Q. What signifies, *Born of the Virgin Mary*.

A. It signifies, that our *Lady* was a Virgin, not only before, but also in, and after Childbirth.

The fourth Article.

Q. WHat is the fourth Article?

A. *Suffered under* Pontius Pilate, *was crucified, dead and buried*.

Q. what understand you by *Suffered under* Pontius Pilate?

A. I understand, that *Christ* after a painful life of 33. yeers, suffered most bitter tormens under that wicked President, *Pontius Pilate*.

Q. Where did he begin these sufferings?

A. In the Garden of *Gethsemane*; that, as sin began in a Garden by the first *Adam*, so might grace also by the second.

Q.

Q. What were those torments?

A. His *bloody sweat*, his *whipping* at the Pillar, his *Purple Garment*, his *Crown of Thorns*, his *Scepter* of a *Reed*, his carrying the *Crosse*, and many others.

Q. What understand you by the word, *was crucified*.

A. I understand, he was nailed to a disgraceful *Crosse* betwixt two *Theeves* for our offences, and to save us.

Q. Is it lawful to honour the *Crosse*?

A. Yes, with a relative honour it is, because it is a special memorial of our Saviours Passion, and is called *the sign of the Son of Man*, *S. Mat.* 24. 30.

Q. What other reason have you?

A. Because the *Crosse* was the sacred Altar, on which *Christ* offered his bloody Sacrifice.

Q. What Scripture have you for it?

A. *Gal.* 6. 14. *God forbid* (saith *S. Paul that I should glory but in the Crosse of our Lord Iesus Christ.*

Q. What other proof have you?

A. Out of *Phil.* 3. 18. *Many walk,* (saith *S. Paul*) *whom I have often told you of, and now again weeping I tel you of them, enemys to the Crosse of Christ,* &c. *whose end is perdition.* And out of *Ezek.* 9. 4. where we read, *That such as were signed with the sign* Tau (which was a picture and figure of the Crosse) *were saved from the exterminating Angel,* and only such.

Q. What signifies the word *dead?*

A. It signifieth that *Christ* suffered a true and real death.

Q. Why was it requisite hee should die?

A. To free us from the death of sin.

Q. Why died he crying out with a loud voice?

A.

A. To shew, he had power of his own life, and that he freely gave it up for us, being strong and vigorous.

Q. Why died he bowing down his head?

A. To signifie his obedience to his Father, in the acceptance of his disgraceful death.

Q. What means, *was buried*?

A. It means, that his body was laid in a new Sepulchre, and buried with honour, as the *Prophet* had foretold, *Esay* 11. 10.

The fifth Article.

Q. WHat is the fifth Article?

A. *He descended into Hell, the third day he rose again from the dead.*

Q. What means, *He descended into Hell*?

A. It means, that as soon as *Christ* was dead, his blessed Soul descended into *Limbo* to free the

Holy Fathers who were there.

Q. How prove you that?

A. Out of *Acts* 2. 24. 27. *Christ being slain, God raised him up, loosing the sorrows of Hell*, as it was foretold, by the *Prophet*, Psal. 15. *thou wilt not leave my soul in Hel, nor wilt thou give thy holy One to see corruption.*

Q. What other proof have you?

A. Ephes. 4. 8. 9. *He ascending on high hath led captivity captive; he gave gifts to men; And that he ascended, what is it, but because he first descended into the lower parts of the earth?*

Q. Did not he also descend to *Purgatory*, to free such as were there?

A. It is most probable he did; according to the 1 of S. *Pet.* 3. 19. 20. *Christ being dead, came in Spirit, and preached to them also that were in prison, who had been incredulous in the daies of Noah, when the Arke was building.*

Q.

Q. What understand you by, *on the the third day he rose again from the dead*?

A. I understand, when *Christ* had been dead part of three daies, on the third day, which was Sunday, he raised up his blessed body from the dead.

Q. Why did he rise again no sooner?

A. To testifie that he was truly dead, and to fulfil the figures of him.

Q. Did he reassume all the parts of his body?

A. He did, even to the least drop of his vital blood, and the very scattered haires of his head.

Q. Why did he retain the *Stigma's* and marks of his sacred woundes?

A. To confound the incredulity of men, and to present them often to his Father, as a propitiation for our sins.

Q. What benefit have we by

the *Resurrection*?

A. It confirms our *Faith*, and *Hope*, that we shal rise again from death; *For he who raised up Iesus, wil raise us also up with Iesus*, 2 Cor. 4. 14.

The sixth Article.

Q. WHat is the sixth Article?

A. *He ascended into Heaven, sits at the right hand of God the Father Almighty.*

Q. What means, *He ascended into Heaven*?

A. It means, that when *Christ* had conversed forty daies on earth with his Disciples after his Resurrection, teaching them heavenly things, then he ascended triumphant into Heaven by his own power.

Q. From what place did he ascend?

A. From the top of *Mount Olivet*,

vet, where the print of his bleſſed Feet are ſeen to this day.

Q. Why from thence?

A. That, where he began to be humbled by his Paſſion, there he might alſo begin to be exalted.

Q. Before whom did he aſcend?

A. Before his *good Apoſtles* and *Diſciples* Acts ch. 1.

Q. In what manner did he aſcend?

A. Lifting up his hands and bleſſing them.

Q. Why is it added, *Into Heaven*?

A. To draw our hearts to Heaven after him; *If ye have riſen with Chriſt, ſeek ye the things which are above*, Col. 3. 1.

Q. What underſtand you by, *Sits at the right hand of God*?

A. I doe not underſtand that God the Father hath any hands, for he is incorporeal and a Spirit; But that *Chriſt* is equal to his father in power and Majeſty; as he

is God; and that as man, he is in the higheſt created glory.

The ſeventh Article.

Q. WHat is the ſeventh Article?

A. *From thence he shal come to judge the quick and the dead.*

Q. What underſtand you by this *Article*?

A. I underſtand, *Chriſt* shal come at the laſt day from Heaven, to judge all men according to their works.

Q. Does every man receive a particular judgment at his death?

A. He doth; but in the general judgment we shal be judged, not only in our ſouls, as at our death, but alſo in our bodies.

Q. Why is that neceſſary?

A. That as Chriſt was openly rejected, so he may there be openly acknowledged, to the great joy and glory of his friends, as alſo

to

to the confusion of his enemies.

Q. How prove you that in this judgment all men shall receave according to their works?

A. Out of 2. Cor. 5. 10. *We must be all manifested* (saith S. Paul) *before the judgment seat of Christ; that every one may receave the proper things of the body, according as he hath done whether good or evil.* And out of S. Mat. 16. 27. *The son of man* (saith our Lord) *shall come in the glory of his father, with his Angels, & then he will render to every one according to his works.*

Q. Is there any merit in our good works?

A. There is, according to Apoc. 22. 12. *Behould I come quickly* (saith our Lord) *and my reward is with me; to render to every man according to his works.*

Q. In what place shall this Iudgment be made?

A. In the valley of Iosaphat bet-

betwixt Ieruſalem and Mont Olivet.

Q. What ſignes shall goe before it?

A. The ſun & moone shall looſe their light; there shall be warres, plagues, famines & earth quakes in many places.

Q. In what manner shall Chriſt come unto it?

A. In great power, and Majeſty; begirt with Legions of Angels.

Q. What are they that shall be judged?

A. Our thoughts, words and works, even to the ſecrets of our ſoules.

Q. Who will accuſe us?

A. The Devils and our own guilty conſciences; in whieh all our thoughts, words and deeds shal perſently appear and be laid open to the whole world.

Q. How shal the juſt and reprobate be placed?

A.

A. The juſt shal be on the right; the reprobate on the left hand of the Iudge.

Q. What shal be the ſentence of the juſt?

A. *Come, Oye bleſſed of my Father, and receive ye the Kingdom, which is prepared for you; for I was hungry, and ye gave me to eat, I was thirſty, and ye gave me to drink.* &c. S. Mat. 25. 34. 35. 36.

Q. What shal be the ſentence of the reprobate?

A. *Go ye accurſed into eternal fire, which hath been prepared for the Devil and his Angels; for I was hungry, and ye gave me not to eat. I was thirſty, and ye gave me not to drink*, &c. the ſame *chap.* v. 41. 42. You ſee of what weight good works wil be at that day.

Q. Why is it added, *The quick and the dead*?

A. To ſignifie that *Chriſt* shal judge not only ſuch as are living at the time of his coming, but all

ſuch

ſuch as have been dead, from the Creation of the World; as alſo, by *the quick* are underſtood *Angels* and *Saints*: by *the dead*, *Divels* and damned ſouls.

The eighth Article.

Q. WHat is the eighth Article?

A. *I Beleive in the Holy Ghoſt.*

Q. Of what treates this Article?

A. Of the third Perſon of the *B. Trinity*, in whom we alſo believe and put our truſt, who proceeds from the Father and the Son, and is the ſelfſame God with them, diſtinct in nothing but in perſon.

Q. How prove you that?

A. Out of 1. *S. Iohn.* 5. 7. *There be three which give teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three be one.*

Q. Why is the Name of *Holy Ghoſt*

Ghoſt appropriated to the third Perſon, ſince Angels are alſo Spirits and holy?

A. Becauſe he is ſuch by excellency and eſſence, they onely by participation.

Q. At leaſt why should it not be common to the other two Perſons?

A. Becauſe they are known by the proper Names of Father and Son, but we have not any proper name for the *Holy Ghoſt*.

Q. In what forms has the *Holy Ghoſt* appeared to men?

A. In the form of a *Dove*, to ſignifie the purity and innocence, which he cauſeth in our Souls: and in the form of a bright Cloud, and fiery Tongues, to ſignifie the fire of Charity, which he produceth in our hearts, as alſo the gift of Tongues, and hence it is, he is painted in theſe forms.

The ninth Article.

Q. WHat is the ninth Article?

A. *I believe in the holy Catholick Church, the Communion of Saints.*

Q. What underſtand you by this?

A. I underſtand, that *Chriſt* hath a Church upon earth, which he eſtabliſhed in his own Blood, and that he hath commanded us to believe that Church in all things appertaining to *Faith*.

Q. What kind of *Faith* muſt we belive Her with?

A. With the ſame *Faith* that we believe her Spouſe, the Son of God, that is, with divine *Faith*, but with this difference, among others, that we believe *in* God, but though we believe the Church, yet we do not properly believe *in* the Church.

Q. What is the Church?

A.

A. It is the Congregation of all the faithful under *Christ Iesus*, their invisible Head, and his Vicar upon earth, the Pope.

Q. What are the essential parts of the *Church*?

A. A Pope or Supreme head, Bishops, Pastors, and the Laity.

Q. How prove you that *Bishops* are of *divine Institution*?

A. Our of *Acts* 20. 28. *Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his own blood.*

Q. How prove you S: *Peter*, and the Pope his Successor, to be the visible Head of the *Church*?

A. First Out of S. *Iohn* 21. 16. 17. & 18. where *Christ* gave S. *Peter* (for a reward of his special faith and love) absolute power to feed and govern his whole flock, saying, *feed my Lambs, feed my Lambs, feed my Sheep*; therefore

the

the rest of the *Apostles* were his sheep, and he their Head or Pastor.

Secondly, out of S. *Mat.* 16. 18. where *Christ* saith, *Thou art Peter, and upon this Rock wil I build my Church* Therefore the rest of the *Apostles* were built on him: and hence also it is, that in Scripture S. *Peter* is stil named first.

Q. What are the marks of the true Church?

A. *Vnity, Sanctity, Vniversality,* and to be *Apostolical*.

Q. What mean you by the Churches *Vnity*.

A. That all her members live under one Evangelicall Law, obey the same Supreme head, and his Magistrates, professe the same faith, even to the least Article, and use the same Sacraments and Sacrifice.

Q. How prove you out of Scripture, that the Church is one?

A. 1 Cor. 10. 18. *Being many*

(saith

(saith S. *Paul*) *we are one bread, one body, all that participate of one bread.*

Q. Why may not a well meaning person be saved in any Religion?

A. Because *there is but one Lord, one Faith, one Baptism*, Ephes. 4. 5. *and without* (that one) *Faith, it is impossible to please God*, Heb. 11. 6.

Q. What other reason have you for it?

A. Because, as in a natural body, that part, which hath not a due connexion to the heart or root, presently dies for want of continuity: so in the Church (the mystical body of *Christ*) that man, who has not a due subordination, and connexion to the Head and common Councils therof (that is, the *Pope* and *General Councils*, from whence, under *Christ*, we have our spiritual life and motion, as we are *Christians*) must needs be dead; nor indeed can he be account-

counted a *member* of that *mystical body*.

Q. Who, I beseech you, are those not to be accounted *members* of the *Church*?

A. All such as are not in the unity of the *Church*, by a most firm belief of her *Doctrin*, and due obedience to her *Pastors*; as *Iewes*, *Turks*, *Hereticks*, &c.

Q. Why may not *Protestants* (who were of late a kind of setled *Church*, of some 80. years standing) or any other *Sectarics* of a more ancient stamp, pretend Possession and Prescription in matter of the *Church*?

A. Because *Catholicks* can shew, when they began and prove also by evident demonstration, that the *Catholick Church* both was at their very beginning, and is stil in a more quiet possession, then they yet are, or ever can be.

Q. What if a *Protestant* should tell you that the differences betwixt

wixt them and us, are not differences in *fundamentals*, or in *faith*, but in opinion only, and therefore do not exclude them out of the *Vnity* of the *Catholick Church*?

A. I would answer, That he contradicted his own Tenets; for they accuse us of Sacriledg, of robbing God of his honor, and committing Idolatry; because we believe *Priestly absolution* from sins, adore the *B. Sacrament* of the *Eucharist*, and pray to *Saints*, which are no matters of indifferency, but high *Fundamentals* of the *Catholick Faith*.

Q. How do you prove all obstinate *Novellists* to be *Heretikes*?

A. Because they wilfully stand out against the definitive sentence of the *Church of God*, and will not submit to any Iudgment or Tribunal which *Christ* hath left on earth, for deciding such doubts, as they themselves are pleased to move, but will be tried only by their own

idle

idle brain, and the dead letter of the Scripture.

Q. And is not this the reason also why *Protestants* and other *Sectaries* are so divided, damning one another for mis-believers?

A. A principal reason: for how, I pray, is it possible, for different fancies, every one grounding at pleasure on different principles, to be united or agree?

A second reason is, because it is the very groundwork of *Protestancy*, that all men, even the whole *Church* of God, are fallible, and subject to erre, so that they cannot pretend to certainty, or infallibility for any one point of their *belief*, however grosly they contradict themselves, by persecuting us, for ours, which may be true for ought they know, according to their own principles. Since therfore to be of *one Religion*, is to be of one setled perswasion in points of *Faith* and setling cannot

not be without *infallibility* or *neceſſity*, it is not wel poſſible, for any two *Proteſtants*, or *Sectaries* to be of one *Religion*, every man expounding the Scriptures as he liſts, and no one having power to control the others expoſition of it.

Q. Why may not the letter of the Scripture be a deciſive Iudge of Controverſies?

A. Becauſe it has never yet been able, from the firſt writing of it to decide any one, as the whole world doth experience; all Heretikes pretending equally to it, for defence of their Novelties and Hereſies, and no one of them ever yeelding to another.

Q. How then can we be aſſured of the truth in points controverted?

A. By the infallible Authority, Definition and Propoſition of the *Catholick Church*.

Q. For what end then was the Scripture written, if not to be a de-

decider of Controversies?

A. The writing or committing it to dead letters, was only for superabundant consolation, and, that by a sensible and common reading of it, without any critical or controversial libration of words, we might be able to know that God is, and what he is, as also that there is a Heaven and Hell, rewards for vertue, and punishments for vice, with examples of both, all which we find in the Letter of the *Scripture*, by plain and ordinary reading?

Q. Is the Church we speak of *visible*?

A. She is, and must be visible at all times, as consisting of Hierarchy of Pastors, governing, teaching, administring Sacraments to the worlds end, and of other people governed, taught and receiving Sacraments at their hands, all publickly professing the same faith; all which things are visible.

Q.

Q. How prove you that?

A. First, out of *Ephes.* 4. 11. & 12. *Christ gave some Apostles, some Evangelists, some Doctors, some Pastors, to the consummation of the Saints, to the edifying of the body of Christ, and to the work of the Ministery, until we all meet in the unity of faith.*

Secondly, out of S. *Mat.* 5. 15. where *Christ* saith of his *Church*; *you are the light of the world, a City seated on a Mountain cannot be hid.*

Q. Why then would *Protestants* have the Church to be invisible?

A. Because we have convinced them that there were no *Protestants* to be seen or heard of in the World before *Martin Luther.*

Q. Why is the Church said to be *holy*, or to have Sanctity?

A. Because she hath a *holy Faith*, a *holy Law*, *holy Sacraments*, and is guided by the *Holy Ghost* to all truth and holinesse.

Q. How else prove you her Sanctity?

A.

A. Becauſe *Chriſt* gave himſelf for his Church, *that might ſanctifie her, cleanſing her by the laver of water in the Word, that he might preſent her to himſelf a glorious Church, not having ſpot or wrinkle, but that she might be holy and unſpotted*, Epheſ. 5. 26. 27.

Q. Notwithſtanding the Sanctity of the *Catholike Church*, are not ſome *Catholikes* as wicked, as any Proteſtants?

A. Yes verily, and more wicked; for, where Sanctity is leſſe, there Sacriledge cannot be ſo great: No man could damn his whole poſterity, but he that had Originall Iuſtice to loſe; nor any man betray *Chriſt*, but he that had eaten of his Table. *Proteſtants* have not ſo holy a Faith, ſuch holy Sacraments, nor ſo holy a Church to abuſe, as *Catholikes* have; and therfore no wonder, if ſome Catholiques be worſe then any Proteſtants; yet *Catholiques* have ſo-

me

some Saints, but *Protestants* none.

Q. Is the Church infallible?

A. She is, and therefore is to be believed and men all may rest securely on her judgment.

Q. How prove you that?

A. First, because *she is the pillar and ground of truth*, 1. Tim. 3. 15.

Secondly, out of S. *Mat.* 16. 18. where *Christ* saith, *upon this Rock wil I build my Church, and the gates of hel shal not prevail against her*.

Thirdly, out of *S. Iohn* 14. 26. *But the Paraclete* (saith he) *the holy Ghost shall teach you all things whatsoever I shall say to you*: and 13. 16. *But when the Spirit of Truth cometh, he shal teach you all Truth*.

Q. How declare you, that the definitions of a Council perfectly Oecumenical, that is a *General Council*, approved by the Pope, are infallible in matters of Faith?

A. Because such a Council is the Church Representative, and has

the ſame infallibility that the Church ſpread over the world hath.

Q. What other reaſon have you?

A. Becauſe the Definitions of ſuch a Council are the Dictates of the *holy Ghoſt*, according to that of the *Apoſtles*, defining in Council, *It hath ſeemed good to the holy Ghoſt and to us*, Act. 15. 28.

Q. What think you then of ſuch as accuſe the *Church* of *Errors* in *Faith*, and of *Idolatry*?

A. Truly I think them to be *Hereticks* or *Infidels*: for our Lord ſaith, *He that will not hear the Church let him be unto thee as a Heathen and a Publican* S. Mat. 18. 17.

Q. Is not the *Church* at leaſt too ſevere in her Cenſures and Excommunications againſt *Sectarics*?

A. No, she is very reaſonable and charitable in them; For vitious, paſſionate, and ſelf intere-

reſted men are ſometimes brought to reaſon, for fear of punishment, and are worthily forced to their own good, when no authority ordained by Chriſt, is able to perſwade them to it.

Q. What underſtand you by the word *Catholick*, or by the Vniverſality of the Church?

A. I underſtand the Church is Vniverſal, both for time and place.

Q. How for time?

A. Becauſe she hath been from *Chriſt* to this time, and shall be from hence to the end of the world.

Q. How prove you that?

A. Out of *S. Mat.* 28. 20. *Going therefore* (ſaith our Lord) *teach ye all Nations* &c. *and behold I am with you all daies, even to the conſummation of the world.*

Q. What mean you by *Vniverſality of place*?

A. I mean, that the *Church*

shall be spread over all Nations.

Q. How prove you that?

A. 1. Out of S. *Mat.* above cited, *Teach ye all Nations*.

2. Out of *Psal.* 85. 8. *All Nations what soever thou hast made shall come and adore before thee, O Lord*.

3. Out of *Apoc.* 7. 9. where we read, that the Church shall be gathered out of all *Nations, Peoples, Tribes and Tongues*.

Q. Why do we call the *Church, the Roman Church*?

A. Because since the Translation of *S. Peters Chair* frō *Antioch* to *Rome*, the particular *Roman Church* has been head of all the *Churches*, and to her the *primacy* hath been affixed.

Q. What is the *rule of faith* by which the *Church* conserves her *Infallibility*?

A. *Apostolical Traditions*, or receipt of Doctrine by hand to hand from *Christ* and his *Apostles*.

Q.

Q. How prove you that?

A. Out of *Rom* 16. 17. *Therefore I beseech you brethren* (saith *S. Paul*) *mark them which make dissentions and scandals contrary to the doctrine which you have learned, and avoyd them; for such doe not serve* Christ *our Lord*.

Q. What other proof have you?

A. Out of *S. Paul*, saying, *But although we, or an Angel from Heaven Evangelize to you, besides that which we have Evangelized to you, be he Anathema; or besides that you have received, be he Anathema*. Gal. 1. 8. 9.

Q. Can the *Church* erre in *Faith*, standing to this Rule, and admitting nothing for *Faith*, but what is consented by the whole *Church* to have been so received?

A. She cannot; otherwise the whole *Church* must either conspire in a notorious lie to damn her self and her posterity, or els she must

be ignorant what hath been taught her for *Faith* by the *Church* of the precedent Age, which are both grand impossibilities.

Q. How prove you these to be impossibilities in nature?

A. By the constancy and immutability, of contingent causes, whose *particulars* may be defective, but the *Vniversals* cannot.

Q. Explain that a litle.

A. Because one man, or two, or three may be born but with one arm, or one eye only, through defect of their particular causes, but that all Nature should faile at once, and all men be so born, is totally impossible in Nature: in the like manner one man, or two may conspire in palpable lies, to damne them selvs & their posteritie, or be deceaved in what hath been taught them for faith from their very cradles, but that the whole Church should so far swerve from the Nature of man

(which

(which is reaſon) to conſpire in ſuch a lye, or be ſo miſtaken, is as impoſſible in nature, as it is for men to be noe men.

Q. May not ſome errors have been receaved for faith, & crept inſenſibly over the whole Church, no man perceaving or taking notice of them?

A. Noe: that is as impoſſible as that the plague or burning feaver ſhould infeſt or ſpread it ſelf over a whole kingdome for many yeares, no man perceaving it or ſeeking to prevent it; for nothing cauſeth greater notice to be taken, than any publique or notorious change in matters of Religion.

Q. May not the power of temporall princes, or the over prevalencie of humane wit & reaſon haue introduced errors into the Church?

A. Neither is that poſſible, ſeeing we are not regulated in things

which are of faith, either by power or any ſtrength of reaſon, but by the rule of Apoſtolicall tradition, & by inquiring of the whole Church of every age, what has been taught by our fore fathers from Chriſt and his Apoſtles.

Q. Was not the millinarie hereſie an Apoſtolicall tradition?

A. Noe it was not; for there is no aſſurance or conſent, among thoſe who write of it, that it was ever preached or delivered by the Apoſtles.

Q. Did not S. Auſtin & Innocentius, with their Councils, hold the Communion of children a thing neceſſarie to their ſalvation?

A. They did not ſpeake of Sacramentall Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their incorporatioin into the myſtical body of *Chriſt*, which is made in Baptiſm, and this

this only they affirmed to be neceſſary to their ſalvation.

Q. At leaſt do not *Heretikes* ſay and aver, that the *Church* hath *Apoſtatized* and erred in *Faith*?

A. They do indeed, but it will not ſerve their turn barely to ſay it, unleſſe they were able alſo to prove it (which they neither are, nor will be) by evident, and undeniable proofs.

Q. How prove you that?

A. Firſt, becauſe the preſumption and poſſeſſion of her integrity and infallibility is on the Churches ſide; and therefore ought not to be yeelded up, without clear evidence of her prevarication.

2. Becauſe, he that accuſeth his neighbours wife of adultery, without convincing proofs thereof, is not to be hearkned unto, but to be hated of all good men, as a moſt infamous ſlanderer? much more ought they, who ſhal

accuſe the *Church*, the *Spouſe of Chriſt*, of Errors and Apoſtacy, unleſſe their proofs be evident and undeniable, to be deteſted, as blaſphemous *Heretikes*.

3. Becauſe, if leſſe then manifeſt and convincing evidence be ſufficient to prove matters of this high nature, it is not poſſible but every falſe tongue shal ſet diſſention betwixt man and wife, and ſtir up the moſt faithful Subjects in the world to a Rebellió againſt their Princes both ſpiritual and temporal.

Q. What other reaſon have you yet why the *Church* and Law of *Chriſt* may not faile, and be utterly extinguiſhed?

A. Becauſe the cauſes of Religion (to wit the hope of good and fear of evil from God) are univerſal and neceſſary, alwaies knocking at mens hearts, and putting them in mind of ſome God or other, and therefore muſt

needs

needs have perpetual and necessary effects, which, in such as are convinced that *Christ* is God, can be no other then the faith, hope, and love of *Christ*, and the observance of His Law, and that for ever, speaking of the whole Church, although particular men may erre and fall away.

Q. What is it for the *Church* to be *Apostolical*?

A. To have been begun and propagated by the *Apostles*; and to have a succession of Pastors and Doctrine from them.

Q. What means, *The Communion of Saints*?

A. It means, First, that the faithful do all communicate in the same *Faith* & *Sacraments*, in the same *Sacrifice*, & also in the merits of one another.

Q. How prove you that?

A. Out of 1. *Cor.* 12. 26. *And if one member suffer any thing, all the members suffer with it; or if one mem-*

member doe glory, all the members rejoyce with it. You are the Body of Christ, and members of a member.

Secondly, it meanes that the faithfull on earth communicate with the *Angels* and *Saints* in heaven; we by praising and praying to them, they by praying for us.

Q. How prove you this Communion?

A. Out of *S. Luke* 15. 10. *There is joy before the Angels of God, upon one sinner that doth Penance.*

Q. How prove you, that the Saints have any power to do us good?

A. Out of *Apoc.* 2. 26. 27. where *Christ* hath promised them power over us; *To him* (saith he) *that shall overcome, and keep my works unto the end, to him will I give power over Nations, and he shall rule them in an iron rod.*

Q. How prove you that it is lawful to pray to *Angels*?

A. Out of *Apoc.* 1. 4. where *S. John*

John did it. *Grace* (saith he) *to you, and Peace, from Him that Is, that Was, & that shal come, and from the seven Spirits which are in the sight of his Throne.*

Q. What other proof have you?

A. Out of the *Apoc.* 8. 4. where we read, that they present the Churches Prayers to God? *The smoak of the Incense of the Prayers of the Saints ascended from the hand of the Angel before God.*

Q. How prove you that we may pray to *Saints*?

A. Out of *Gen.* 48. 16. where *Jacob* taught his children to do it, saying, *And let my name be invocated upon them, the names also of my Fathers Abraham and Isaac.*

Q. How prove you, that they pray for us?

A. Out of the *Apoc.* 5. 8. *The four and twenty Elders fel down before the Lamb, having every one Harps, and Viols full of Odors, which*

which are the prayers of the Saints.

Q. Is it no dishonour to God, for us to pray to *Saints*, to pray for us?

A. No it is not, nor yet to beg it of men; for *S. Paul* did it; *We hope* (saith he) *that God wil deliver us, you also helping in prayer for us.* 2. Cor. 1. 11.

The tenth Article.

Q. WHat is the tenth Article?

A. *The forgiveneſſ of ſins.*

Q. What underſtand you by this?

A. I underſtand, that God is both able and willing; to forgive us our ſins, if we be heartily ſorry for them, and confeſſe them; and hath given power to his *Church to remit* them by *Baptiſm* and *Penance*.

Q. How prove you that?

A. Out of *S. Mat.* 9. 8. where it

it is recorded by the *Holy Ghoſt*, *That the multitude glorified God, who had given ſuch power unto men*, as to forgive ſins, (*Chriſt* having before proved the ſaid power by *a miracle*) *v.* 6. 7.

Q. Is any ſin ſo great, that God cannot forgive it?

A. No, there is not; for his mercy is far above our malice.

Q. Can any one *mortal ſin* be remitted without the reſt?

A. It cannot; becauſe the remiſſion of *mortal ſin* is a renewing of friendſhip with God by his grace, which can never be effected ſo long as there remains in us any one *mortal ſin*.

Q. Can we have abſolute certainty that our ſins are forgiven us?

A: Without ſpecial revelation we cannot, *I am not guilty in conſcience* (ſaith *S. Paul*) *of any thing, but herein I am not juſtified*. 1. Cor. 4. 4.

Q.

Q. What other proof have you?

A. Because *a man knoweth not whether he be worthy of love or hatred*, Eccles. 9. 1.

Q. Can we be certain of our final perseverance?

A. Not without special *revelation*; and therefore *S. Paul* said, *I chastise my body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate*, 1. Cor. 9. 27. And Philip. 2. 12. he exhorts, saying, *with fear and trembling work out your salvation*.

Q. How then shall we have peace of conscience?

A. Because we may have moral certainty and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our said peace.

The eleventh Article.

Q. WHat is the eleventh *Article*?

A. *The Resurrection of the flesh.*

Q. What means this *Article*?

A. It meanes that these very bodies in which we now live, shall at the day of *Iudgement* be all raised up from death to life.

Q. By what meanes shall this be done?

A. By the omnipotent command of God, and the Ministery of *Angels*.

Q. How prove you that?

A. Out of 1. *Thes.* 4. 15. *For our Lord in commandement, and in the voice of an Archangel, and in the Trumpet of God wil descend from heaven, and the dead that are in Christ shal rise again first.*

Q. Shall the same bodies rise again?

A. The same in substance, thongh

though different in qualities.

Q. How prove you that?

A. Out of *Iob* 19. 25. 26. 27. *For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my selfe shal see, and mine eyes shal behold, and not another.*

Q. What shall be the qualities or dowries of a glorified Body?

A. *Impassibility, Agility, Clarity, Subtility.*

Q. How prove you its Impassibility, or Incorruptibility?

A. Out of 1. *Cor.* 15. 53. *For this corruptible must do on incorruption; and this mortal do on immortality.*

Q. How prove you its *Agility*?

A. Out of the same Chapter *v.* 43. 44. *It is sowen in infirmity, it shal rise in power, it is sown a natural Body, but it shal rise a spiritual Body,* (that is in motion and

some

ſome operation equal to a Spirit;) which alſo proves its *Subtility*.

Q. How prove you its *Clarity*?

A. Out of the ſame Chapter v. 42. *For ſtar* (ſaith he) *differs from ſtar in glory, ſo alſo the Reſurrection of the dead*. And v. 43. *It is ſowen in diſhonour, it ſhall riſe in glory*.

Q. In what ſpace of time ſhall the dead riſe, and the Elect be thus changed?

A. *In a moment, in the twinkling of an eye*, 1. Cor. 15. 51. 52.

Q. At what age and ſtature ſhall men riſe?

A. At perfect age, which is 33. and in that ſtature which they ſhould have had at perfect age, without deformity by defect or exceſſe.

Q. How prove you that?

A. Out of *Epheſ.* 4. 13. 14. *The Church ſhal laſt until we all meet into a perfect man, into the meaſure of the age of the fulneſſe of Chriſt*.

Q. What example have you in na-

nature for the *Resurrection*?

A. A graine of Corne, which first rots in the earth, and then springs up and lives again.

Q. What benefit have we by the knowledge of the *Resurrection*?

A. It inboldens us to suffer persecution and death it self in hope of future glory, according to that of *S. Paul. For the sufferings of these times are not condign to that future glory which shal be revealed in us*, Rom. 8. 18.

The twelfth Article.

Q. WHat is the twelfth *Article*?

A. *And life everlasting.*

Q. Why is this the last Article?

A. Because everlasting life is the last end of man, and the last reward we expect by *Faith*.

Q. What understand you by this

this *Article*, ?

A. I vnderſtand that ſuch as keep the *Commandements*, and dye in ſtate of grace, ſhall live with God in bliſſe for ever.

Q. How prove you, that keeping the *Commandements* is of neceſſity for the obtaining it?

A Out of *S. Mat.* 19. 17. where *Chriſt* ſaid to the *young man*, aſking what he should do to obtain it, *If thou wilt enter in to life, keep the Commandements.*

Q. Is everlaſting life given, as a reward of our good works?

A. It is, according to *Rom.* 2. 6. 7. *God wil render to every one, according to his works, to them truly that according to patience in good works ſeek glory and honor, and incorruption, life everlaſting*, &c.

Q. Were all men created for everlaſtlng life?

A. They were; for God *would have all men to be ſaved*, 1. Tim. 1. 4. *He willeth not the death of any*

ſin-

ner, but rather that he be converted and live.

Q. Why then are many damned?

A. By reaſon of their own wilfule tranſgreſſion of Gods Law, and finall impenitence.

Q. How prove you that man is the free cauſe of his own ſin and damnation?

A. Firſt, out of *Iob* 24. 23. *God* (ſaith he) *hath given him place for Penance, but he abuſeth it unto pride.*

Secondly, out of *Hoſ.* 13. 9. *Thy perdition is from thy ſelfe, O Iſrael, in me onely is thy aid.*

Thirdly, out of *Rom.* 2. 4. *The benignity of God calls thee to repentance, but thou heapeſt to thy ſelfe wrath and indignation, according to thy own impenitent heart.*

Q. In what conſiſts everlaſting life?

A. In the clear viſion and fruition of God, according to that

of

of our Saviour in *S. Iohn* 17. *v.* 3. *This is the life everlasting, that they know thee the only true God, and whom thou hast sent, Iesus Christ.*

Q. Shall we see nothing else in Heaven but God?

A. Yes; all the *Attributes*, & Processions of God, and in him also, as in a mirrour or looking glasse, the natures and Perfections of all Creatures, for he containes all things in himselfe in a most eminent manner.

Q. How prove you that?

A. Out of the *Apostle*, saying, *From whom all things, by whom all things, in whom all things*, Rom. 11. v. last.

Q. What effect will follow out of the cleare vision and fruition of God?

A. Divine love, stedfast possession, and ineffable joy; and out of that, praise, jubilation, and thanksgiving for ever.

Q. What means the word *Amen*?

A.

A. It means that the whole *Creed* is Diuine truth, and therfore we muſt heartily aſſent toit.

CHAP. V.

Hope *and* Prayer *explicated*.

Q. WHat is *Hope*,

A. It is a vertue infuſed by God into the Soul, by which we have a confident expectation of Glory, to be obtained by the grace and merits of *Chriſt*, and our own merits, proceding from his Grace.

Q. On what is that confidence chiefly grounded?

A. On the merits and Promiſes of *Chriſt*, who hath promiſed glory to ſuch as hope in him and do his works, as alſo grace, where by to do them.

Q. Are our good works then me-

meritorious of a reward of glory?

A. As proceeding from the grace of *Christ*, and built upon his promises, they are.

Q. How Prove you that?

A. First, out of *S. Mark* 9. 40. *For whosoever shall give you to drink a cup of water in my Name; because you are Christs, Amen I say to you, he shall not lose his reward.*

Secondly, out of 1. *Cor* 3. 9. *And every one shall receive his own reward, according to his own labour, for we are Gods coadjutors.*

Thirdly, out of *S. Mat.* 5. 11. *Blessed are ye* (saith our Lord) *when they shall revile and persecute you, for very great is your reward in heaven.*

Q. Is it lawful for us to do good works in hope of a reward?

A. Not onely lawful, but laudable, according to that, *I have inclined my heart to do thy justifications for ever, for a reward, Psa.* 118. 112.

Q. What other proof have you?

A. Out of 1. *Iohn* 3. 22. *Whatsoever* (saith he) *we shall ask of God, we shall receive of him, because we keep his Commandements, and do those things that are pleasing before him.*

Q. How declare you the necessity of *Hope*?

A. Because it produces in us obedience to the Law of God, as also a willingnesse to suffer for his sake, and final perseverance.

Q. How prove you that?

A. Out of *Iob.* 13. 15. *Although he kil me, yet wil I hope in him* And *Psa.* 55. 5. *In God have I hoped, I wil not fear what flesh can do unto me.*

Q. Is *Hope* available to the remission of sins?

A. It is; according to the *Psalmist; him that hopeth in our Lord mercy shal incompasse, Psal.* 31. 10. And *Our Lord is wel pleased in them that hope and trust in his mercy. Psa.* 146. 11.

Q.

Q. What other good doth *Hope*?

A. It moves us to devout and humble Prayer?

Q. What is *Prayer*?

A. It is a lifting up the mind to God, by which we beg for good things, and to be freed from evils, or by which we blesse and praise God.

Q. What are the conditions of good *Prayer*?

A. That it be made with reverence, attention, humility, and perseverance.

Q. What vices are opposite to *Hope*?

A. *Despair* and *Presumption*.

Q. What is *Despair*?

A. It is a diffidence in the power of God, and merits of *Christ*, as if they were not of force enough to save us.

Q. What is *Presumption*?

A. It is a foolish and desperate confidence of salvation, without

endeavouring to live wel, or keep the *Commandements*.

Q. How is *Deſpair* the cauſe of ſin?

A. Becauſe deſpairing men are wont to ſay, *If I shal be damned, I shal be damned*, and ſo uſe no endeavour to do good, or avoid evil.

Q. How is *Preſumption* the cauſe of ſin?

A. Becauſe preſumptuous men uſe to ſay *God is merciful, and wil forgive our ſins, how great ſoever, and at what time ſoever we do penance*; and out of this take liberty to ſin.

Q. How muſt our hope be ballanced betwixt theſe two extremes?

A. *By filial feare*, and an humble diſtruſt of our own works, as they are ours.

Q. Is prayer good againſt both theſe?

A. It is, according to that of *S. Luke* 22. 40. *Pray ye that ſo ye*

may

may not fal into temptation.

Q. For what elſe availeth *Prayer?*

A. For the avoiding all evils, and the obtaining all benefits.

Q. How prove you that?

A. Out of *S. Iohn* 16. 23. *Whatſoever* (ſaith our Saviour) *ye ſhall ask my Father in my name, he will give it you*, and, *S. Luke* 11. *Ask and it ſhall be given you, &c.*

Q. Is it lawful to pray in an unknown Tongue?

A. It is; for *he that ſpeakes in a Tongue* (unknown) *ſpeaks not to men, but to God*, 1. *Cor.* 14. 2. and a Petition has the ſame force, if it be underſtood by him that is petitioned, whether the Petitioner underſtand it or not.

Q. What other proof have you?

A. Out of the ſame Ch. v. 16, 17. where *S. Paul* ſaith, *but if thou bleſſe in ſpirit* (that is, in a

Tongue unknown) *he that supplyeth the place of the vulgar, how shall he say Amen* &c? *thou indeed giveſt thanks well, but the other is not edified*; you ſee in it ſelfe the thing is good, for he *gives thanks well*.

Q. What meanes the *Apoſtle*, when he exhorts us *to pray alwaies*, 1 *Theſ.* ch. 5.?

A. He meaneswe should daily ſpend ſome time in prayer, according to *S. Iames* 5. 16. *pray for one another that you may be ſaved; for the continuall prayer of a juſt man avoiles much*.

Q. Is it poſſible to pray alwaies?

A. In ſome ſenſe it is; namely, by offering up all our actions to Gods honour.

Q. In what place is prayer beſt?

A. In Churches: becauſe thoſe are places conſecrated & deputed to prayer, and there our prayers are elevated by the peculiar preſen-

sence of God, and his speciall assistence besought by the Churches Officers in the consecration of those places.

Q. How prove you that?

A. Out of *S. Mat.* 18. 20. *Where there be two or three gathered together in my name* (saith our Lord) *there I am in the midst of them.*

Q. How prove you, that *material Churches* are of Gods appointment?

A. First, because God commanded *Solomon* to build him a *Temple*, and dedicate it to his service, 2. *Paral.* 7. 19.

Secondly, out of *S. Luke* 19. 45. 46. where *Christ* calls the material *Temple*, his House, casting the Buyers and Sellers out of it, *My house* (saith he) *is the House of Prayer, but ye have made it a Den of Theeves.*

Thirdly, out of *S. Luke* 18. 10. 14 where the *Publican* ascended to the *Temple* to pray, and descended

into his house justified.

Q. How do you prove it lawful to dedicate or consecrate material Temples?

A. Out of 2. *Paral.* above cited c. 7. and out of *S. John* 10. 22. where it is recorded, that Christ himself kept the dedication of the Temple in Hierusalem, instituted by *Iudas Machabeus Mac.* 4. 56. 59.

Q. How do you prove it lawful to adorn *Churches with Tapestry, Pictures,* and the like?

A. Out of *S. Mark* 14. 15. where *Christ* commanded his last Supper to be prepared in *a great Chamber adorned.*

Q. What proof have you for the order and number of the *Canonical houres*?

A. For *Matins, Lauds,* and *Prime* that of the 53. *Psalm. Early in the morning wil I stand up to thee, early in the morning wilt thou hear my voice.*

Q. What for the *third, sixth and ninth houre*? A. For

A. For the *third* out of *Act.*2.16 *At the third hour the Holy Ghost descended on the Apostles*; For the *sixth*, out of *Acts* 10. 9. *Peter and Iohn went up into the higher parts to pray about the sixth houre*: and for *the ninth* out of *Act.*3.1. *And at the ninth houre Peter and Iohn went up into the Temple to pray*.

Q. What for the *Evensong and Complin*?

A. That of the *Psalmist*, *Morning and Evening wil I declare the works of our Lord*, Psal.54.18. And againe, *The lifting up of my hand is as an Evening Sacrifice*, Psal. 140. 2.

Q. Is it good to use outward *Ceremonies* in time of Prayer, as kneeling, knocking the brest, and such like?

A. It is; for they declare the inward reverence and devotion of the heart; and Christ himself prostrated, when he prayed in the garden, S. *Mat.* 26.39. And the poor *Publican* beat his brest, and cast

down his eyes in that prayer by which he merited to descend justified, *S. Luke* 18. 13.

Q. Why is the morning so fit a time for prayer.

A. To open the windows of the Soul to the light of divine Grace, and offer up the works of the whole day to Gods honor.

Q. Why is the Evening also?

A. To shut the windows of the Soul against the darkness of sin, and the illusions of the Devil; as also to render thanks for all the benefits of the day past.

Q. What things ought we to pray for?

A. For all good things both spiritual and temporal, and to be free from all evil: for so our Lord hath taught us by his Prayer.

CHAP.

CHAP. V.

The Pater noster; *or* our Lords Prayer *expounded.*

Q. WHat is the *Pater noster*?

A. It is the most holy *Prayer* that ever was.

Q. Who made it?

A. *Christ* our Lord, the eternal Wisdom of his Father, *Mat.6.9.10.*

Q. Why did he make it?

A. To teach us a set form of Prayer, ād how we ought to pray.

Q. Why did he make it in so short and plain a manner?

A. That all might be capable of it.

Q. What doth it contain?

A. All those chief things which we can ask or hope for of God.

Q. How many *Petitions* hath it?

A. Seven.

Q. What understand you by those words which are prefixed to the

the Petitions, *Our Father which art in Heaven*?

A. I understand that God is our Father both by Creation, and by Adoption, if we be in the state of grace, and therefore we may confidently come to him, and beg all blessings of him.

Q. How prove you that?

A. Out of 1. *S. Iob.* 3. 1. *See, what manner of charity the Father hath given us, that we should be named and be the Sons of God.*

Q. Why do we say, *Our Father*, and not *my Father*?

A. Because God is the common Father of all, and all good Christians must pray for one another, according to that, *The communion of Saints.*

Q. What understand you by the words, *Which art in Heaven*?

A. I understand, that God, who fils heaven and earth, and is in all things, times, and places, is in heaven, in a peculiar manner,

ner, declaring and manifesting his glory to the blessed; and therefore when we pray, we must lift up our minds to him, and keep them fixed upon heavenly things,

Q. How prove you that?

A. Out of *Ier.* 48. 10. *Cursed be he that doth the work of God negligently*.

The first Petition.

Q. WHat is the first Petition?

A. *Hallowed be thy Name*.

Q. What do we beg by this?

A. That God may be known by the whole world, and that he may be worthily praised, served, and honoured by all his creatures, which cannot be effected, but by his Grace.

Q. Who are those that say this Petition ill?

A. Such as dishonour the Name of God, by blaspheming, swea-

swearing, lying, cursing, and scurrilous discourses.

The second Petition.

Q. WHat is the second Petition?

A. *Thy Kingdom come.*

Q. What do we beg of God by this Petition?

A. We beg, that our miseries and afflictions in this life may be ended; and that we may be made partakers of his joyful and heavenly Kingdom.

Q. What else do we beg?

A. That Christ may reign in us in this life by grace, and in the next by Glory, presenting us a Kingdom to his Father.

Q. Who say this Petition ill?

A. Such as are willing slaves to sin, and to the Devil.

The third Petition.

Q. WHat is the third Petition?

A. *Thy wil be done in earth as it is in heaven.*

Q. What do we beg by this?

A. That God would enable us by his holy Grace to keep his *Commandements*, and obey his wil in all things.

Q. What mean you by the words, *In earth as it is in heaven.*

A. We beg by thoſe, that we may be as ready and willing to do the wil of God on earth, as the bleſſed Saints and Angels are in heaven.

The fourth Petition.

Q. WHat is the fourth Petition?

A. *Give us this day our dayly bread.*

Q.

Q. What do we beg by this?

A. All food and ſuſtenance, for our Souls and bodyes.

Q. What is the food of the Soul?

A. The *Word of God*, the holy *Sacraments*, eſpecially the bleſſed *Euchariſt*, and *Divine Grace*.

Q. How prove you that by this Petition, *Chriſt* intended the bleſſed Bread of the *Euchariſt*?

A. Becauſe, although we read in *S. Luke* 11. 3. *Our dayly bread*, in *S. Mat.* 6. 11. we read, *Our ſuperſubſtantiall bread*.

Q. Why is the *Euchariſt* called, *our dayly bread*?

A. Becauſe 'tis daily offer'd for our ſins on the Altar, and we ought daily to receive it, at leaſt in ſpirit and deſire.

Q. Who ſay this Petition ill?

A. Such as are cold and careleſs in coming to the Sacraments, & in hearing divine Service or Exhortations; And ſuch as aſcribe

their

their temporall goods and blessings to their own industry and providence, and not to any speciall bounty or gift of God.

The fifth Petition.

Q. WHat is the fifth Petition?

A. *And forgive us our debts, as we forgive our debters.*

Q. What doe we beg by this Petition?

A. That God would pardon us the sins of our life past, as also the punishments, which are due unto them.

Q. Why are sins and the penalties of sin called *debts*?

A. Because they make us debters to the justice of God, whom by sin we rob of his due honor.

Q. Why is it added, *As we forgive our debters*?

A. To signific, that God will not forgive us, unlesse we also for-

forgive our Brethren; *If you wil not forgive men, neither will your Father forgive you your offences, S. Mat. 6. 15.*

Q. Who say this Petition ill?

A. Such as bear malice against their neighbours, and seek revenge.

The sixth Petition.

Q. WHat is the sixth Petition?

A. *And lead us not into temptation.*

Q. What do we beg by this?

A. That God would not permit us to be tempted above our strength.

Q. Doth God tempt any man to sin?

A. No, *God is not a tempter of evils, he tempts no man. S. Iam. 1. v. 13.*

Q. What other proof have you?

A. Out of *Psal. 5. Thou art not*

a God

a God willing iniquity: and out of *Rom.* 9. 14. *Is there iniquity with God? No; God forbid.*

Q. By whom then are we tempted?

A. By the Devil, *and our own concupiscence*, *S. Iam.* 1. 14.

Q. Can a man live in this world and be free from all temptations?

A. Morally speaking, he cannot; for *the whole life of man on earth is a warfare*. Iob. 7. 1.

Q. Why then do we pray to be delivered from *temptations*?

A. That we may not be over, come or vanquished by them.

Q. Is *temptation* of it self a sin?

A. No, not without consent on our part, nay it is a great occasion of merit, if we resist it, as we ought,

Q. How prove you that?

A. First, out of *Apoc.* 2. 10. 11. *Be thou faithful until death* (saith our Lord) *and I will give thee a Crown of life: he that overcometh shall*

shall not be hurt of the second death.

2. Because *Christ* himself, who never sinned, would be tempted, and *the Tempter came unto him, &c. S. Mat.* 4. 3.

Q. Are we never overcome, but by our own default?

A. Never, according to that answer which was given to *S. Paul*, desiring to be freed from a temptation, *my grace is sufficient for thee*.

Q. What other proof have you?

A. Out of *S. Iam.* 4. 7. *Resist the Devil and he wil flie from you.*

Q. Who are they that say this Petition ill?

A. Such as seek after occasions of sin, and wilfully expose themselves unto *temptations*.

Q. What are the best remedies against *temptations*?

A. To have recourse by humble Prayer to God, and to his Saints, and to such especially, as have been tempted in the same kind,

kind, to resist them valiantly at the first entrance, and to remember often our last things, *Death*, *Iudgement*, *Hell*, and *Heaven*.

The seventh Petition.

Q. WHat is the seventh Petition?

A. *But deliver us from evil.*

Q. What do we beg by this Petition?

A. That God would deliver us from all our evils, both spiritual, and temporal, especially from the evils of sin, past, present, and to come.

Q. Who is the Authour of all evill of sin?

A. The Devil; for *sin in God there is none*, 1. *S. Iohn* 3. 5.

Q. What other proofe have you?

A. Out of *Wisdom* 14. 9. *Hateful to God is the impious man and his impiety*.

Q.

Q. Who say this Petition ill?

A. They who commit their evils before God, and multiply their sins without remorse.

CHAP. VI.

The Haile Mary, *or Angelical Salutation expounded.*

Q. WHat is the *Haile Mary*?

A. It is a most honourable salutation of the blessed *Virgin Mary*, and a prayer unto her.

Q. How do you prove it lawful to honour Her?

A. Out of *S. Luke* 1. 48. where (by inspiration from God) she propheſied, saying, *All Generations shall cal me blessed*.

Q. How many parts hath the *Haile Mary*?

A. It hath three *parts*.

Q.

Q. What is *the first part*?

A. *Haile Mary full of grace, our Lord is with thee.*

Q. Who made this part?

A. The *H. Ghost*, though it was delivered by the *Angel Gabriel*, *S. Luke* 1. 29.

Q. What signifies the word *Hail*?

A. It signifies *Rejoyce*, or be *glad*, O Mother of God.

Q. Why do we invite her by this Prayer to rejoyce?

A. Because it renews the memory of her blessed Sons conception, which is an infinite cause of joy to her and the whole Court of heaven.

Q. What signifies the word *Mary*?

A. It signifies *Star of the Sea*.

Q. Why is she properly called *Star of the Sea*?

A. Because she shines to us by her exemplar vertues in this *Sea* of miseries, like a most glorious *Star*.

Q.

Q. What mean you by the words, *Full of grace*?

A. I mean that the bleſſed Virgin had a ſpecial fulneſſe and prerogative of Grace, for the conception of her Son.

Q. What meanes *Our Lord is with thee*?

A. It meanes, that the whole *Trinity* was with her at that time in a particular manner.

Q. How declare you that?

A. Becauſe the Father was with her, as with his *Spouſe*, the Son, as with his *Mother*, the Holy Ghoſt was with her, as with his choiceſt *Tabernacle*.

Q. Are they now alſo with her?

A. They are, in glory, and will be ſo for all eternity.

The ſecond part of the Haile Mary.

Q. WHat is the ſecond part of it?

A.

A. *Bleſſed art thou amongſt women, bleſſed is the fruit of thy womb* IESUS.

Q. Who made this part?

A. Theſe words, *Bleſſed art thou amongſt women*, were firſt delivered by the Angel; and after with the reſt, uttered by *S. Elizabeth, being inſpired by the Holy Ghoſt, S. Luke* 1. 28. 42.

Q. What underſtand you by *Bleſſed art thou amongſt women*?

A. I underſtand, she alone was choſen out among all women to be the Mother of God, and therefore ought to be bleſſed and praiſed by all women.

Q. Why by *married women*?

A. Becauſe their children are made the Sons of God by the nativity and merits of her Son, for whom she alſo daily begs bleſſings.

Q. Why by *Virgins*?

A. Becauſe she is their Queen, and cheifeſt Patroneſſe, and ob-

taines for them of her Son Iesus, the gift of Chastity.

Q. Why by *Widdows*?

A. Because she is their best example, and Advocate to their Spouse her Son.

Q. What means, *Blessed is the fruit of thy wombe*, Iesus?

A. It meanes, that Iesus is her true and natural Son, and in him she is the Author of all our blessings, and to be blessed both by men and *Angels*.

Q. Why are we *Catholikes* such great honorers of the Name Iesus.

A. Because it is *a name above all names*, as you have heard in the Creed; and as *S. Paul* exhorts saying. *All whatsoever ye do in word or work, do all in the Name of our Lord* Iesus *Christ, giving thanks to God the Father by him*, Col. 3. 17.

The third part of the Haile Mary.

Q. WHat is the third part of the *Hail Mary*?

A. *Holy Mother of God, pray for us sinners, now, and at the hour of our death. Amen.*

Q. Who made this part?

A. The holy *Catholique Church* in the Council of *Epheſus*, the yeer of our Lord 431. *Pope Celeſtine* preſiding againſt *Neſtor* the Heretique, who denied our Bleſſed *Lady* to be the Mother of God, and would have her only called the Mother of *Chriſt*. See *Baronius* Tom. 5. An. 431.

Q. What meanes, *pray for us ſinners now*?

A. It meanes, that we need divine aſſiſtance every moment.

Q. What meanes, *and at the houre of our death*?

A. It meaneth that we then eſpe-

cially shall need the aid of Bleſſed *Mary* and her Son IESUS, and therefore do now daily beg it: the word *Amen* ſignifies, *let it be done, ſo be it.*

CHAP. VII.

Charity expounded.

Q. WHat is *Charity*?

A. It is the gift of God, or a ſupernatural quality infuſed by God into the ſoule of man, by which we love God above all things, and our neighbour, as our ſelves.

Q. Why is it called, *ſupernatural*?

A. Becauſe it is not in the power of nature to obtaine, but by the ſpecial grace and gift of God.

Q. Is Charity imputed, as *Proteſtants* would have it, or is it a quality truly inherent in the Soul?

A. It is truly inherent in the Soul,

Soul, as wisdom is inherent in a Soul that is wise, and love in a Soul that loveth.

Q. How prove you that?

A. First, out of *Rom.* 5. 5. *The charity of God which is poured forth in our hearts by the Holy Ghost which is given us.*

2. Out of *Dan.* 6. 22. *Before him* (*i.* God) *justice hath been found in me.*

3. Out of *Ephes.* 3. 17. 18. where *S. Paul* prayes for his brethren, that *Christ may dwel in their hearts by Faith, rooted and founded in Charity.*

Q. What is it to love God above all things?

A. To be willing to lose all things, rather then the Grace and Love of God by mortal sin.

Q. Who have this love?

A. They who keep the *Commandements* of God, according to that, *This is the charity of God, that we keep his Commandements,*

and his Commandements are not heavy, 1. *S. Iohn.* 5. 3.

Q. Hath not he Charity then, that breaks any of the *Commandements*?

A. He hath not, for *he that saith, he knoweth God, and doth not keep his Commandements, is a lyer, and the truth is not in him*, 1. *S. Ioh.* 2. 4.

Q. What is it to *love our neighbour as our selves*?

A. To wish him as much good as we wish our selves, and to do him no wrong.

Q. Who is our neighbour?

A. All men, women, and children, and especially *Catholiques*.

Q. Why so?

A. Because they are the Images of God, and redeemed with the blood of *Christ*.

Q. Why *especially Catholiques*?

A. Because they are all Members of the mystical Body of *Christ*,

Christ, which is the *Church*.

Q. Whence ariseth the obligation of *loving our neighbour*?

A. Because God hath commanded it; and *if one shall say, I love God, and hateth his brother, he is a lyar*, 1. S. *John* 4. 20.

Q. Are we not also bound to love our enemies?

A. We are; according to that, *It was said of old, Thou shalt not kill: but I say unto you, love your enemies*, S. *Mat.* 5. 44.

Q. What kind of love are we bound to shew to our enemies?

A. We are bound to use a civil carriage towards them, to pray for them in general, and to be in preparation of mind to do any charitable office for them, when their extream or moral necessity shal require it.

Q. What is the highest act of *Charity*?

A. To give our life for Gods honour, or the salvation of our neighbour.

Q. Why is *Charity* the greateſt, and moſt excellent of vertues?

A. Becauſe it is the life of all the reſt, *Faith without works is dead, S. Ia. 2. 26.*

Q. What ſtate of life do you conceive to be of greateſt perfection?

A. That which of its own nature and proper inſtitution obligeth to the higheſt and greateſt *Charity*, for *Charity* is *perfection*; and ſuch is the ſtate not only of *Biſhops* but alſo (as many probably think) of *Paſtors*, who have the charge of Souls.

Q. How prove you that?

A. Out of *S. Iohn* 15. 13. *Greater Charity then this no man hath, that a man yield his life for his friends*, which is the proper obligation of every Parish Prieſt, according to that. *The good Paſtor giveth his life for his sheep. S. Iohn.* 10. 11.

Q. How prove you the neceſ-

ſity

sity of *Charity*?

A. Out of *S. Iohn Epist.* 1. c. 4. *v.* 16. *He that remaines in Charity, remaines in God, and God in him*: and chap. 3. v. 14. *He that loves not, remaines in death*.

Q. What are the effects of *Charity*?

A. It remits all sin, *Charity covers a multitude of sins*. *Ia.* 5. 20. and gives spiritual life to the Soul. *In this we know that we are translated from death to life, because we love the Bretbren*. 1. *S. Iohn.* 3. *v.* 14.

CHAP. VIII.

Of the Commandements in generall.

Q. WHat is the principal aim or end of the *Commandements*?

A. To teach us the will and pleasure of the eternall God, or the love of God and our neighbour, *He that loveth his neighbour hath fulfilled the Law. Rom.* 13. 8.

Q. Why are the *Commandements* (excepting the determination of the *Sabbath day*) called the *Commandements of the Law of Nature*?

A. Because God wrote them in the heart of man at his creation, being the very Dictates of natural reason.

Q. When did he renew them in the written Law?

A. When he gave them to *Moses* on Mount *Sinai* in *Thunder* and *Lightning*, written in two Tables of *stone*. *Exod.* 20.

Q. Why in *Thunder and Lightning*?

A. To move us to a careful observance of them.

Q. Are all men bound to know the *Commandements*?

A.

A. For the ſubſtance of them they are; becauſe they are the rule of our whole life and actions.

Q. How do you prove them to be only *ten*?

A. Out of *Deut.* 4. 13. *He ſhewed you his Covenant which he commanded you to do, and the ten words which he wrote in the two Tables of ſtone.*

Q. By what kind of ſins are the *Commandements* broken?

A. By *Mortal ſins* only; for *Venial ſins* are not contrary to the end of the *Commandements*, which is *Charity*, and therefore not againſt (properly ſpeaking) but beſide the *Commandements*.

Q. How declare you that?

A. Becauſe a *Venial ſin* for example, an *idle word*, an officious or *jeſting lye*, which hurts no body, the theft of a *pin* or an *apple*, is not of weight enough to break *Charity* betwixt man and man, much leſſe betwixt God and man.

Q.

Q. Is it possible for us to keep all the *Commandements*?

A. Not only possible, but necessary and easie, by the assistance of Gods Grace.

Q. How declare you that?

A, Because God is no Tyrant to command impossibilities under pain of eternal damnation, as he doth the keeping his *Commandements*.

Q. How prove you that?

A. First, out of *Exod* 20. 34. *Deut.* 27. 31. where he often commands them to be kept, threatning grievous punishments to such as break them.

Secondly, out of *S. Mat.* 5. 19. *He therefore that shal break one of these least Commandements and teach men so to doe shal be called least in the Kingdome of Heaven; but he that shal do and teach them, shal be called great in the Kingdom of Heaven.*

Thirdly, out of *S. Mat.* 11. 29.

30.

30. *Take up my yoke upon you* (saith our Lord) *for my yoke is sweet, and my burthen light.* And again, 1. *S. Iohn* 5. 3. *His Commandements are not heavy.*

Q. Hath God ever promised to inable men to keep them?

A. He hath, and also actually to make them keep and do them.

Q. How prove you that?

A. Out of *Ezek.* 36. 27. *I will put my Spirit in the middle of you* (saith our Lord) *and I will make that ye walk in my Precepts, and keep my judgements, and do them.*

And again, ch. 37. v. 24. *They shall be my people, and I will be their God; there shall be one Pastor of them all, they shall walk in my judgements, and keep my Commandements, and do them.*

Q. How do you prove that any have kept them?

A. Out of *S. Luke* 1. 6. *Zachary and Elizabeth were both juste before God, walking in all the Commandements*

ments and Iuſtifications of our Lord without reproof.

Q. How prove you the keeping of them to be neceſſary to ſalvation?

A. Firſt out of *S. Mat.* 19. 17. *If thou wilt enter into life* (ſaith our Lord) *keep the Commandements.*

Secondly, Out of *S. Luke* 19. 25. 28. where, when the *Lawyer* had asked what he should do to poſſeſſe everlaſting life, and had repeated the ſum of the *Commandements*, *Chriſt* anſwered him, ſaying, *Do this, and thou shalt live.*

Thirdly, Out of *Rom.* 2. 13. *Not hearers of the Law are juſt with God, but doers of the Law shall be juſtified.*

Of the Commandements in particular.

The first Commandement expounded.

Q. WHat is the first *Commandement*?

A. *I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thy self a graven thing, nor any similitude that is in heaven above or in the earth below, or of things that are in the waters under the earth; Thou shalt not adore nor worship them; I am the Lord thy God, strong and jealous, visiting the sins of the Fathers upon their children to the third and fourth generation of them that hate me; And shewing mercy to thousands of those that love me and keep my Commandements.*

Q.

Q. What are we commanded by this *Precept*?

A. To serve, love, adore, and worship one onely true, living, and eternal God, and no more.

Q. What are we forbidden by this *Precept*?

A. To worship any Creature for a God, or give it the honour which is due to God.

Q. What is the honour due to God?

A. Supreme and Soveraign Honour, which is called by Divines, *Latria*, by which we honour him as the great master of Life and Death, as our *Creator*, *Redeemer*, *Conserver*, and *Last End*.

Q. How do men sin against this *Commandement*?

A. By worshipping *Idols* and false Gods; by erring or doubting in faith; by Superstitions and Witchcraft.

Q. How else?

A. By communicating with *Infidels*, or *Hereticks*, by beleeving Dreams, &c.

Q. How doe you prove it a great sin to go to Church with *Hereticks*?

A. Because by so doing we outwardly deny our Faith, and professe their false Faith, at least in our Country, where going to Church is, by the Laws of the Land, made a distinctive sign betwixt them and us.

Q. What Scripture have you against it?

A. Out of *S. Luke* 17. 23. 24. where *Christ* forbids it, saying, *And they shall say to you, Loe here Christ, Loe there Christ; goe ye not, neither doe ye follow them.*

Q. What other proof have you?

A. Out of *Titus* 3. 10. 11. *A man that is an Hereticke avoid, knowing that he that is such an one is subverted, and sinneth.*

Q. How prove you it unlawful

to

to go to *Witches*, and *Fortune tellers*?

A. Out of *Deuter.* 18. 10. 11. *There shall not be found among you any one that maketh his son or his daughter to passe through the fire, or that useth divination, or an observer of times, or enchanter, or witch, or a charmer, or a wizzard, or necromancer, &c. for all these things our Lord abhorreth.*

Q. What understand you by those words, *Thou shalt not make to thy self a graven thing, &c. Thou shalt not adore them, &c.*?

A. I understand, that we must not make *Idols*, nor *Images*, nor any graven thing whatsoever, to adore it, as a God, or with Gods honor.

Q. Why are not these words expressed at length in many of our short *Catechismes*?

A. Because they are sufficiently included in the preceding words, *Thou shalt not have strange* (or other)

ther) *Gods before me*.

Q. How declare you that?

A. Becauſe, if we muſt have no other, but one only true God, who created heaven and earth, then it is cleare to the reaſon of every child, that we muſt not have many Gods, or any graven things for Gods, or adore any other thing, for *God*.

Q. Why do *Proteſtants*, or thoſe of the new Religions, inſtead of *graven thing*, tranſlate *graven Image*?

A. Becauſe they have a will to corrupt the Text, in hope by ſo doing to perſwade ignorant people, that *Catholikes* are *Idolaters*, and break the firſt Commandement, by making and worshipping holy *Images*.

Q. How do you prove they corrupt the Text?

A. Becauſe the Hebrew word is *Peſel*, which ſignifies a *graven thing*, the *Greek* word is *Idolon*.

an *Idol*, and the *Latin* is *Sculptile*, *a graven thing*; therefore the word *Image* is a meer corruption.

Q. Is it lawful then to give any honor to the Images of *Christ*, and his *Saints*?

A. Yes, an inferiour or relative honour, in as much as they represent unto us heavenly things, but not Gods honour, nor yet the honour due to Saints.

Q. How prove you that?

A. Out of *Exod.* 25. 18. 19. 22. where *God himselfe commanded two Cherubins to be made of beaten Gold, and to be set on both sides of the Ark*, (before which the people were to pray) *and promised that he would speak unto them from the middle of the Cherubins*; Therefore it is lawful to make *Images*, and pray before them.

Q. Do not *Catholikes* pray to *Images* and *Relikes*?

A. No, by no means; we pray before them indeed (to keep

us from distractions, and help our memories in the expression and apprehension of celestial things) but not to them; for we know well, that they can neither see, nor hear, nor help us.

Q. What other proof have you for the lawful use of *Images*?

A. First, out of *S. Iohn* 3. 14. where *Christ* approves the making and exalting the *Brazen Serpent*, by which the *Israelites* were healed in the *Desart*, and ownes it to be an *Image* or *Figure* of himselfe, exalted on the *Crosse*.

Secondly, because we read in *Baronius*, that famous *Church-Historian*, in the yeare of *Christ* 31. That *Christ* himselfe sent his owne *Image* to *King Abbagar*, and made it also by miracle on the handkerchief of *S. Veronica*, and on his owne shrowd.

Add to this, that the second *Nicene Council*, *Act.* 7. Anathematizes *Imagebreakers*, that is, such as

as shall break them in contempt or scorne, and all such as alledge the places of Scripture, which are against *Idols*, against the sacred *Images*; and also those who say *Catholikes* honor Images, as Gods, with Soveraign honor.

Q. How could you further satisfie a *Protestant*, that should charge you with Idolatry, in giving Soveraign Honor to Pictures and Images?

A. I would for his satisfaction herein break a *Crucifix*, or tear a Picture of IESUS *Christ* in pieces, and throw the pieces in to the fire; and would shew him the *Council of Trent*, *Sess.* 25. which teaches thus; *Images are not to be venerated for any vertue or Divinity is beleeved to be in them, or for any thing that is to be petitioned of them, or for any trust or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols; but because the ho-*

honor that is exhibited to them, is refer'd to the Prototypes, represented by them, &c.

Q. What benefit do we receive by *Images*?

A. Very great; because they movingly represent to us the mysteries of our *Saviors Passion*, as also the martyrdoms and examples of his *Saints*.

Q. Is there not some danger of *Idolatry* in the so frequent use of *Images*?

A. Truly none at all; for it is not well possible, that any rational Man, who is but meanly instructed in Christianity, should conceive or think a peece of painted Wood or Marble is that *God* and *Man Christ* IESUS, who was born of the *Virgin Mary*, died on the Crosse, arose from the dead, ascended into Heaven, and sits now at the right Hand of God.

Q. But how if such inconveniences happen, at least by accident?

A.

A. Let the abuſe be mended, and not the good inſtitutiō taken away or blamed; For mans nature is ſubject to hurt it ſelfe, even in the beſt things, which muſt not therefore be given over.

Q. How do you prove it lawful to paint God the Father like an old man, ſeeing he is a pure Spirit, and hath no body?

A. Becauſe he appeared to the Prophet *Daniel* in the ſhape of an old Man, *Dan.* 7. but this is ſo to be underſtood, that the Pictures we make, are not the proper Images of God the Father, but of that ſhape wherein he appeared to *Daniel*. And the like is to be underſtood of the Pictures of *Angels*, to wit, that they are not proper Images of them, according to their ſpiritual ſubſtances, but of the ſhapes they appeared in to men.

Q. What utility doth acrue to us, by our honouring and canonizing *Saints*?

A.

A. Very great; seeing it much conduceth to the breeding of virtue and the love of God, making us know that it is possible even for us our selves, to come to the like rewards.

Q. How declare you that?

A? Because the higher esteem we have of the *Saints*, and of the excellency of their state, the more ardent must needs be our desire, and the stronger our courage to do and undertake, what they did, and practised.

Q. Is it lawful to honour *Angels*, and *Saints*?

A. It is, with *Dulia*, or inferiour honour, proportioned to their Excellency, but not as God, nor with Gods honor.

Q. How prove you that?

A. First, out of *Ioshua* 5. 14. 15. where *Ioshua* did it: *I am the Prince of the Host of our Lord*, said the *Angel* to *Ioshua*, and *Ioshua* fell flat on the ground, and *adoring*,

said, what speakes my Lord unto his servant?

Secondly, *Apoc.* 22. 9. where *S. Iohn* did it, (though the *Angel* had once before willed him not do it, in regard of his Apostolical dignity, ch. 19. v. 10.) *And I fell downe* (saith he) *to adore before the Feet of the Angel, who shewed me these things.*

Q. Is it lawful to honor the Reliques of *Saints*?

A. With a relative Honour it is, but not with Gods Honour.

Q. How prove you that?

A. First, because a dead man was raised from death to life, by touching the bones of *Eliseus* the Prophet, 4. *Kings* 13. 21.

Secondly, out of *S. Mat.* 9. 20. 21. where we read, the woman was healed of her Bloudy Flux, by but touching the hem of our Saviours Garment and believing that it would heal her.

Thirdly, out of *Acts* 19. 12. *The*

Hand-

Handkerchiefs and Aprons which had but touched the Body of S. Paul, *cast out Devils, and cured all diseases.*

Q. How prove you that dead and inanimate things (for example *Medals*, *Crosses*, *Churches*, *Beads*, *Water*, and the like) are capable of sanctity and honor?

A. First, out of *Iosh.* 5. 15. and *Numb.* 22. 21. where the *Angel* saith to *Moses*, and *Ioshua*, *Loose the shoes from thy feet, for the ground whereon thou standest is holy ground.*

Secondly, out of *S. Mat.* 23. 17. 18. where we read, that the *Temple* sanctifieth the *Gold*, and the *Altar* the *Gift*, *Ye fools and blind* (saith our Lord) *Whether is the greater the Gold, or the Temple that sanctifieth the Gold? The Gift, or the Alter that sanctifieth the Gift?*

Thirdly, out of 1. *Tim.* 4. 45. *Every creature of God is sanctified by the Word of God and Prayer.* And out of 2. *S. Pet.* 1. 18. where he calls the mountain *Tabor*,

a *holy hill*; because *Christ*, was *transfigured* upon it.

Q. How prove you that *Pilgrimages* to holy places, as to *Mount Calvary*, *Mount Tabor*, and the *Sepulcher of Christ*, are laudable and pious practises?

A. First, out of *Deut.* 1. 16, where God himself commanded, That thrice a yeare all the people should come up unto *Hierusalem*, to adore and make their Offerings to him.

2. The example of *Christ* himself, our blessed *Lady*, and *S. Ioseph*, who *went up to Hierusalem at the solemn day of the Pasche*, *S. Luke* 2. 41. 42.

3. Out of *Acts* 8. 29. 38. where the *Ethiopian Eunuch*, going on Pilgrimage to Ierusalem, was in his returne converted & baptized by *S. Philip*: so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the *Prophets*, that those places, which

which *Christ* sanctified by his *Passion*, should be of great Pilgrimage and adoration. *We will adore* (saith *David*) *in the place where his feet stood. Psal.* 131. And in *Isa.* 11. 10. we read. *To him shal the Gentiles pray, and his Sepulcher shall be glorious.*

Q. How do you prove it lawful to go on *Pilgrimage* to the *Shrines* of *Saints*?

A. Because (as you have read already) their Reliques are holy and venerable things, and God is pleased to work great Cures and Miracles by them, for such as are devout honorers of them.

Q. Is there any power now in the *Church* to do *Miracles*?

A. There is, according to that unlimited promise of *Christ*, *Them that believe in me these signes follow; in my Name they shall cast out Devils, they shall speak with new tongues, they shall lay hands upon the sick, and they shal be whole: Saint Mark* 16. 17.

Q. Have theſe things been done in later Ages?

A. They have, and are, as you may ſee in the unqueſtionable Hiſtories, and Records of all Catholike Countreys, where many great *Miracles* wrought by the Servants of God, and eſpecially at the *Pilgrimages* and Shrines of *Saints*, are yeerly regiſtred under the Depoſitions of ey-witneſſes, men above all exceptions, which cannot be denied, vnleſſe we deny all Hiſtory.

Q. Why then doe the pretended *Reformers* ſay, that *Miracles* are ceaſed?

A. Becauſe they and their Sect-maſters have never yet been able to do any, in confirmation of their Errours.

Q. Why are ſo few done here in *England*?

A. By reaſon of the incredulity of *Sectaries*.

Q. What neceſſity is there of the

the beliefe of *Miracles*?

A. Doubtleſſe very great: becauſe the beliefe of *Miracles* wel grounded, makes men extreamly apprehenſive of the preſence of God, and his immediate government of humane affairs, ſo that he who abſolutely denies *Miracles*, is to be ſuſpected of not believing particular providence, which is the main ſtring on which all Chriſtianity depends.

The ſecond Commandement expounded.

Q. WHat is the ſecond *Commandement*?

A. *Thou ſhalt not take the Name of the Lord thy God in vain.*

Q. What is forbidden by this Precept?

A. All falſe, rash, and unneceſſary *Oaths*.

Q. What kind of ſins are falſe and rash *Oaths*?

A. Mortal ſins, if they be voluntary and deliberate; becauſe by ſuch Oaths we call God to witneſſe to a lye; or at leaſt, to an incertainty.

Q. What are the neceſſary conditions of a lawful Oath?

A. *Truth*, that we hurt not Gods Honor; *Iuſtice*, that we wrong not our neighbor; and *Iudgement*, that we ſwear not vainly.

Q. What is a juſt cauſe of an Oath?

A. Gods Honor, our own, or our neighbors lawful good and defence.

Q. If a man ſwear to do that which is evil, is he bound to keep his Oath?

A. No; He is bound not to keepe it; for an Oath is not a bond of iniquity.

Q. How prove you a vain or jeſting Oath to be a ſin?

A. Out of *S. Mat.* 5. 34. *It was ſaid*

ſaid of old (ſaith our Lord) *thou ſhalt not commit perjury*; *But I ſay unto you not to ſwear at all*, that is, without juſt cauſe.

Q. What other proof have you?

A. Out of *S. Iam.* 5. 12. *But above all things ſwear ye not*; *neither by heaven nor earth*, *nor any other Creature*. *But let your talk be yea*, *yea*, *no*, *no*, *that ye fall not under judgement.*

Q. What elſe is prohibited by this *Precept*?

A. All curſing and blaſpheming.

Q. How elſe do men ſin againſt this *Precept*?

A. By breaking lawful Vows, and by making, or keeping unlawful ones.

Q. What is a *Vow*?

A. It is a deliberate and voluntary promiſe made to God, of ſome better good.

Q. How do you prove it law-

ful to make Vows?

A. Out of *Esay* 19. 21. *They shall make Vows unto our Lord and shall pay them.*

Q. What is commanded by this *Precept*?

A. To speak alwaies with reverence of God, and his Saints?

The third Commandement expounded.

Q. WHat is the third *Commandement*?

A. *Remember thou keep holy the Sabbath day.*

Q. When began the *Sabbath* to be kept?

A. From the very Creation of the world: For then *God blessed it and rested on it from all his works*, Gen. 2. 2.

Q. When was this *Commandement* renewed?

A. In the old Law, when God gave the Commandements to *Moses*

ſes on Mount *Sinai*, written with his own fingers in two Tables of Stone, *Exod.* 20.

Q. Why was the *Iewish Sabbath* changed in to the *Sunday*?

A. Becauſe *Chriſt* was born upon a *Sunday*, roſe from the dead upon a *Sunday*, and ſent down the *Holy Ghoſt* upon a *Sunday*: works not inferiour to the Creation of the world.

Q. By whom was it changed?

A. By the Governors of the *Church*, the *Apoſtles*, who alſo kept it, for *S. Iohn was in Spirit on the Dominical Day* (which was *Sunday*) *Apoc.* 1. 10.

Q. How prove you, that the *Church* hath power to command *Feaſts* and *holy Dayes*?

A. By this very act of changing the *Sabbath* in to the *Sunday*, which *Proteſtants* allow of; and therefore they fondly contradict themſelves, by keeping *Sunday* ſo ſtrictly, and breaking moſt other

Feaſts

Feasts commanded by the same *Church*.

Q. How declare you that?

A. Because by keeping *Sunday*, they acknowledge the Churches power to ordain Feasts, and to command them under sin, and by not keeping the rest by her commanded, they again deny in fact the same power.

Q. What other proof have you?

A. Out of *S. Iohn* 10. 22. where we read, that Christ himselfe was present, and kept the Dedication of the Temple in Ieruſalem, a Feast ordained by *Iudas Machabæus*, 1. *Mach.* 4.

And out of *Acts* 2. 1. where the *Apostles*, keeping the Feast of *Pentecost*, *were all filled with the Holy Ghost*. Neither do *Protestants* as yet dissent from this, though some have lately prohibited and prophaned both it, and the most holy Feast of the *Resurrection*.

Q.

Q. What command have you from God for obedience to the Church in things of this nature?

A. Out of *Acts* 15. 40. 41. where we read, that *S. Paul went about confirming the Churches, and commanding them to keep the precepts of the Apostles, and the Ancients.* And out of *S. Luke* 10. 16. *He that heareth you, heareth me, and he that despiseth you* (the Church) *despiseth me.*

Q. May *Temporal Princes* and the *Laity* make a *Holy Day*?

A. With consent and approbation of the *Church*, they may; otherwise not: because that is an act of spiritual jurisdiction.

Q. For what end doth the *Church* ordain *Holy daies*?

A. For the increase of piety, and in memory of special benefits received from God.

Q. If keeping the Sunday be a *Church-precept*, why is it numbred in the *Decalogue*, which are the Com-

Commandements of God, and of the Law of Nature?

A. Becauſe the ſubſtance or chiefe part of it, namely, *That a day be ſet a part for the ſervice of God*, is of divine Right, and of the Law of Nature, though the determinating this particular Day, *Sunday* rather then *Saturday*, be a *Church Ordinance* and *Precept*.

Q. Did not *Chriſt* when he confirmed the reſt, confirm alſo this *Commandement*?

A. In aſmuch as it belonged to the *Law of Nature*, he did; but not as it belonged to the *Ceremonial Law* of the *Iews*, and was affixed to *Saturday*; therefore now we are not bound to keep the *Saturday*.

Q. Why ſo, I pray you?

A. Becauſe that particular day was a command of the *Ceremonial Law* of the Iews, which was abrogated, and ceaſed to oblige after the death of *Chriſt*.

Q.

Q. To what are we obliged by this Precept?

A. To ſpend the *Sunday* in *Prayer* and *Divine ſervice*.

Q. What is the beſt means to ſanctifie the *Sunday*?

A. By hearing *Maſſe*, confeſſing our *ſins*, *Communicating*, hearing *Sermons*, and reading good *Books*.

Q. What is forbidden by this *Precept*?

A. All prophane imployments, and ſervile labours, excepting ſuch as are of neceſſity, as dreſſing meat, ſerving cattel, &c. or ſuch as appertain to Piety, and the works of Mercy.

Q. Who break this *Commandement*?

A. Such as without neceſſity ſpend any conſiderable part of the *Sunday* in ſervile labours.

Q. How elſe is the *Sunday* prophaned?

A. By ſpending all the morn-

ing

ing in lazy lying in bed, or vain attiring our selves; by missing *Divine Service*, when we may hear it, or spending the greatest part of the day in *drinking*, *gaming*, *dancing*, or the like.

Q. Is there any thing now in this first *Table* of the *Law* impossible to be observed?

A. No certainly: for nothing can be more easie and delightful to the true lover of God, then to do all things that are here commanded.

Q. Why do you now divide the Tables of the moral Law into three and seven. wheras anciently some Fathers assigned four to the first Table, and sixt to the last?

A. Concerning the manner of limitting the number of Commandements to each Table the Scripture sayes nothing, not so much as which is the third, which the fourth Commandement, and therefore it is in it self indifferent;

Saint

Saint Hierom divides them into four and six. which is no where condemned; Saint Auguſtin into three and ſeven, who is more generally followed; but indeed the matter is of no great importance how we reckon them, ſo we retain them in our Books and keep them in our lives.

Q. But what reaſon can juſtifie the omiſſion of ſo great a part of the Text, when we tranſcribe the Commandements into our Catechiſmes?

A. Such Books, being compoſed principally for the unlearned, are by the Paſtors of the Church abridged into the ſhorteſt and eaſieſt method they can, prudently condeſcending to the weak memories and low capacities of the people; nor can the Church be accuſed of the leaſt ſhadow of corruptin g or omitting any part of the Commandements, or of Gods Word; ſince

in

in no Catholique Bible is there one syllable left out; And whether the first Commandement (after this account) be divided, and the last two united; or contrariwise, the last divided, and the first united, is not at all materiall, the whole ten Commandements being intirely contained in both or either way.

The Second Table of the Law.

The fourth Commandement expounded.

Q. WHat is the fourth *Commandement*?

A. *Honour thy Father and Mother.*

Q. What are we commanded by this Precept?

A. To love, reverence obey and relieve our parents in their wants.

Q.

Q. Why to love them?

A. Because under God they are the chief causes of our very life and being, and doe not only bring us forth with much grief and pain, but bring us up with much love, labour, and solicitude.

Q. How are we bound to reverence them?

A. Not only inwardly in our hearts, but also outwardly in our carriage and comportment.

Q. Why to obey them?

A. Because they are Gods *Vicegerents*, and have received power from him, (*from whom is all Paternity in Heaven and Earth*) both to direct us, instruct us, and correct us.

Q. In what things are we bound to obey our *Parents*?

A. In all that is not sin, according to that, *Children obey your Parents in all things, for that is well pleasing unto God, Col.* 3. 20.

Q.

Q. What is prohibited by this *Precept*?

A. All ſowreneſſe, ſtubbornneſſe and diſobedience to *Parents*.

Q. What is the reward of dutifull children?

A. A long and happy life, good children (if they marry) & a good death.

Q. What is the reward of undutiful children?

A. A short and ſinful life, accompanied with an untimely death, witneſs the example of *Abſolon*, 2. *King*. 18. 14.

Q. What other prove have you?

A. That of *Prov*. 30. 17. *The eye that ſcorneth his father, and that deſpiſeth the travail of his mother in bearing him, let the ravens of the torrent pick out, and the young of the Eagle eat it*.

Q. What ſignifies the word *Father*?

A. It ſignifies not only our cor-

po-

poral Parents, but also our *Ghostly Fathers* and all lawful Superiours.

Q. What do we ow to *Ghostly Fathers*?

A. *Love, reverence, obedience, and sustenance.*

Q. Why *Love*?

A. Because they are the Fathers and Feeders of our Souls, and under God and his Saints, the Instrumental causes of all our spiritual goods: *For in* Christ Iesus *by the Ghospel I begot you* (saith *S. Paul*) 1. *Cor.* 4. 15.

Q. Why *reverence*?

A. Because they are *Gods Anointed*, and represent the person of *Christ*,

Q. Why *obedience*?

A. Because God hath appointed them to be our spiritual Pastors, Guides and Governours.

Q. In what are we bound to obey them?

A. In all things belonging to Faith, Doctrine, and the government

ment of our Souls?

Q. Is any great honour due to *Prieſts* and *Ghoſtly Fathers*?

A. There is; according to that of *S. Paul*, *The Prieſts that rule well, let them be deemed worthy of double honor, eſpecially they that labor in the Word and Doctrine*, 1. *Tim.* 5. 17.

Q. How may we ſin againſt *Prieſts* and *Ghoſtly Fathers*?

A. By diſobeying, or detracting them, or believing ſlanderous reports againſt them, upon meer hearſay, or the teſtimony of inſufficient witneſſes, or without witneſs.

Q. What teſtimony is ſufficient againſt a *Prieſt*?

A. I wil tell you out of *Saint Pauls* mouth: *Againſt a Prieſt* (ſaith he to *Timothy*, the Bishop of *Epheſus*) *receive not an accuſation under two or three witneſſes*, 1. Tim. 5. 19. and 21. *I teſti fie before God and Ieſus Chriſt, that thou*

keep

keep these things without prejudice. and do nothing by declining to the one part.

Q. Is it convenient to ask a Blessing of *Priests*?

A. It is; because they give it in the name and person of *Christ*.

Q. What Warrant have you for it?

A. First, out of *S. Mark* 10.16. where *Christ, laying his hands upon the children, blessed them*.

Secondly, the example of *Melchisedek*, blessing *Abraham*; upon which *S. Paul* saith, *Without all contradiction, that which is lesse is blessed of the better*. Heb. 7.7.

Q. What *Scripture* have you for obedience to *Priests*?

A. Heb. 13.17. *Obey your Prelates and be Subject to them; for they watch us, being to render an account for our Souls*. And in the old Law disobedience to the *Priest* was punished with death, *Deut.* 17. 12.

Q. In what are we bound under

der sin, to obey Princes and temporal Magistrates?

A. In all things (which are not sin) belonging to the good and peace of the Common wealth.

A. How prove you that?

A. First, out of *Rom.* 13. 1. *Let every soul be subject to the higher Powers, for there is no Power but of God; he therefore that resists Power, resists the Ordinance of God.*

Secondly, out of 1. *S. Pet.* 2. *v.* 14. 15. *Be ye subject to every creature for God, whether to the King, as excelling, or to Magistrates, as sent by him to the revenge of Malefactors.*

Q. What if *Kings* or *Magistrates* command us to do sin, or thing against our conscience?

A. Then we must answer them with the *Apostles, we must obey God, rather then men,* Act. 5. 29.

Q. In what are *Servants* bound to obey their *Masters*?

A. In all things that are not sin be-

belonging to their charge.

Q. How prove you that?

A. Out of *Col.* 3. 22. *Servants obey in allthings your Masters, according to the flesh, not serving the eye, as pleasing men, but in simplicity of heart, as pleasing God.*

Q. How do Servants sin against their Masters?

A. By neglecting their commands, stealing or spoiling their goods &c.

The fifth Commandement expounded.

Q. WHat is the fifth *Commandement*?

A. *Thou shalt not kill.*

Q. What is prohibited by this?

A. All murder, unjust shedding of blood, fighting and quarrelling.

Q. Is it not lawful to kill in any case?

A. Yes, in a just War, or when

publike Iuſtice requires it; *for the Magiſtrate beareth not the ſword without cauſe, Rom.* 13. 4. As alſo; in the blameleſſe defence of our own, or our innocent neighbours life, againſt an unjuſt Invader.

Q. Is it lawful to fight *Duels*, appointing a ſet time and place, for private Intereſt, or *Puntilio's* of honor?

A. No, by no meanes; for the *Church* hath forbidden it under *Excommunication*, to be incurred *Ipſo facto*; and ſuch as die in *Duels*, can neither have *Chriſtian burial*, nor be prayed for by the *Church*.

Q. How prove you all fighting and quarrelling to be unlawful?

A. Out of S. *Mat.* 5. 39. *You have heard* (ſaith Chriſt) *it was ſaid of old, an eye for an eye, and a tooth for a tooth; but I ſay unto you not to reſiſt evil, but if any one ſtrike thee on the right cheek, turn to him alſo the other.*

Q. What elſe is forbidden by this *Precept*? A.

A. To ſeek, wish, or deſire our own or any other mans death, out of impatience, or paſſion; or to cauſe women with child to miſcarry.

The ſixth Commandement expounded.

Q. WHat is the ſixth *Commandement*?

A. *Thou ſhalt not commit Adultery*.

Q. What is prohibited by this *Precept*?

A. All carnal ſin with another mans wife, or another womans husband, and chiefly *Adultery*, as alſo Fornication and Pollution.

Q. How prove you Fornication and Pollution to be mortall ſins?

A. Out of *Col.* 3. 5. *Mortifie therefore* (ſaith S. *Paul*) *your members upon earth, fornication, uncleaneſſe, luſt, evil concupiſcence, and avarice, which are the ſervice of Idols, for*

which the wrath of God comes upon the children of Incredulity.

Q. In what caſe is it lawful for a man to diſmiſſe his wife?

A. Onely in caſe of evident *Adultery*.

Q. Can he that hath ſo diſmiſſed his wife, marry another during her life?

A. He cannot; for *he that diſmiſſeth his wife, and marrieth another, commits Adultery*, S. *Mar.* 10. 11. And S. *Luke* 16. 18. *He that marrieth her that is ſo diſmiſſed commits Adultery*.

Q. Why is adultery a far greater ſin then Fornication?

A. Becauſe it is a great iniury to our innocent neighbour; as alſo to the *Sacrament* of *Matrimony*.

Q. How prove you that a wife ſo diſmiſſed from her husband cannot marry again during her husbands life?

A. Out of 1. *Cor.* 7. 10. 11. *To thoſe that are married* (ſaith S. *Paul*)

not

not I give commandement, but the Lord, that the wife depart not from her husband, and if she departs, to remain unmarried. And v. 39. *A woman is bound to the law so long as her husband liveth: but if her husband sleep* (that is, be dead) *she is at liberty, let her marry whom she will.*

Q. What else is forbidden by this Precept?

A. *Whoredome, Incest, Sacriledge,* and sin against *Nature.*

Q. Why is *lust* hateful in the sight of God?

A. Because it defiles in us the Image of God, and the *Temple* of the *Holy Ghost.*

Q. What more is here prohibited?

A. *Unchast touching* of our selves, or others, with all delight in lustful thoughts and kisses.

Q. What is the hire of unlawful *lust*?

A. Death and damnation; For *neither Fornicators, nor Adulterers,*

nor the effeminate (that is, such as defile themselves with voluntary pollution) *shal possesse the Kingdome of God*, 1 Cor. 6. 10.

The seventh Commandement expounded.

Q. WHat is the seventh Commandement?

A. *Thou shalt not steal.*

Q. What is forbidden by this *Precept*?

A. All unjust taking away, or detaining that which is another mans.

Q. How many kinds of theft be there?

A. Three kinds; *simple Theft*, which is a secret taking away of that which is another mās; *Rapine*, which is a violent open taking away, or keeping of that which is another mans; and *Sacriledge*, which is a stealing of sacred things or out of sacred places.

Q.

Q. When is theft a mortal sin?

A. When the thing stollen is of a considerable value, or causeth any notable hurt to our neighbour.

Q. How prove you that?

A. Out of 1 *Cor.* 6. 10. *Neither Theeves nor covetous men, nor Extortioners shall possesse the Kingdom of God.*

Q. What doth a sin of *Theft* oblige us to?

A. To make restitution of the thing stollen to the right owner, if we be able, else the sin will not be forgiven us.

Q. What else is here prohibited?

A. All *Vsury*, *Bribery*, *Cousenage* in gaiming, or unjust gain by buying or selling.

Q. What is *Vsury*?

A. It is to receive, or to will some money or moneys worth, as gain, above the principal, immediately out of the consideration of loan.

Q. How prove you *Vsury* and

Bribery to be great ſins ?

A. Out of *Pſal.* 14. 1, *e. O Lord, who ſhall dwel in thy Tabernacle, ? or who ſhall reſt in thy holy mountain? he that hath not given his mony to uſe, nor taken Bribes upon the innocent man.*

Q. How are rich men ſooneſt brought to beggery ?

A. By mingling other mens goods among their own.

Q. How do men generally ſin againſt this *Precept* ?

A. Princes, by impoſing unjuſt Taxes on their Subiects; *Subjects*, by not paying their due Taxes to their *Princes*; *Buyers* and *Sellers*, by deceitful weights and meaſures, or by exceeding the juſt price, *Maſters* by defrauding Servanrs of their wages and *Seruants* by imbezelling their Maſters goods.

The eighth Commandement Expounded.

Q. WHat is the eighth *Commandement*?

A. *Thou shalt not bear false witnesse against thy neighbour.*

Q. What is prohibited by this *Precept*?

A. All *false testimonies, rash judgements* and *lies.*

Q. Why is false testimony so great a sin?

A. Because it is against the justice of God, and our neighbour.

Q. How prove you, that corrupt judgement is a great sin?

A. Out of *Isa.* 5. 30. 23. 24. *Woe be to you that call evil good, that justifie the impious man for bribes, and rob the just man of his justice; for as fire devoureth the stubble, so shall the root of these men be a hes.*

Q. Why is *rash judgement* a great sin?

A. Becauſe it robs God of his Iudgment, and our neighbour of his good name: *Do not ye judge, that ye be not judged. Mat. 7. 1.*

Q. Why is it a ſin to lie?

A. Becauſe the *Deuil is a liar and the Father of lies*, S. Ioh 8. 44.

Q. What elſe is prohibited by this *Precept*?

A. The crimes of *whiſpering*, *Flattery* and *Detraction*.

Q. What is *whiſpering*?

A. It is to break friendship betwixt others, by ſpeaking ill of one unto the other behind his back.

Q. What is *Flattery*?

A. To attribute to another ſome perfection, which he hath not, or to praiſe him for that, which deſerves it not.

Q. What is *Detraction*?

A. It is a ſecret ſtaining and blotting anothers good name.

Q. What is he bound to, that hath hurt his neighbour, in any of theſe kinds? A.

A. To make him ſatisfaction and reſtore him his good name.

Q. How for example?

A. If he have told a hurtful lie of him, he is bound to unſay it, or if he have revealed his ſecret ſin, he is bound to ſpeak wel of the ſame party, & to mitigate the matter all he may.

Q. Is it a ſin to harken to *detraction*?

A. To do it willingly and with delight, or ſo as to incourage the *detractor*, it is, for by ſo doing we cooperate with the *detractor*.

Q. How then muſt we behave our ſelves among *detractors*?

A. If they be Inferiours, we muſt reprehend them; if Equals or Superiors, we muſt ſhew our ſelves at leaſt not pleaſed with that diſcourſe.

Q. What is *rash Iudgement*?

A. That which is grounded on meer *hear-ſaies*, *jealouſies*, *and ſurmiſes*, without any moral certainty

ty, or great probability.

Q. When is a *lie*, *a mortal sin*?

A. When it is any great dishonor to God, or notable prejudice to our neighbour; otherwise if it be meerly officious or jesting, it is but a venial sin.

The IX & X. *Commandements expounded.*

Q. WHat are the ninth and tenth *Commandements*?

A. *Thou shalt not covet thy neighbours wife.*

Thou shalt not covet thy neighbours goods.

Q. What is prohibited by these *Commandements*?

A. The inordinate will or desire of unlawful lust, especially *Adultery*, and of all *Theft*.

Q. What else?

A. Not only all deliberate desire, or consent; but like wise all

voluntary delight and complacence in covetous or impure thoughts.

Q. How prove you, that *unchaſt deſires* are *mortal ſins*?

A. Out of *S. Mat.* 5. 28. 29. *It was ſaid of old, thou ſhalt not commit Adultery, but I ſay unto you, whoſoever ſhall ſee a woman to luſt after her, he hath already commited Adultery in his heart.*

Q. How prove you *covetous deſires* to be *great ſins*?

A. Out of 1 *Tim.* 6. 9. *They that will be made rich, fal into temptations and the ſnare of the devil, and many deſires, unprofitable and hurtful, which drown men in deſtruction and perdition.*

Q. Is there any ſin in thoſe motions of concupiſcence, which we feel and ſuffer againſt our wils?

A. There is not; for nothing is ſin, which is not voluntary and deliberate.

Q. What think you now of this ſe-

second Table of the Law; is here any thing that savours of impossibility?

A. No certainly; for here is nothing commanded us, which the very Law of nature and right reason doth not dictate to us: and therefore ought to be observed and done, although it were not commanded us.

Q. Is here any thing, but what every man expects and desires to have done to himself by others?

A. There is not; therefore we must do the same to others, according to that, *All things whatsoever you will that men do unto you, do ye also to them; for this is the Law and the Prophets*, S. Mat. 7. 12.

Q. Why then do Protestants pretend and teach, *that the Commandements are impossible to be kept*?

A. Because they are not willing to oblige themselves ro the observance of them, but had rather make God the Author of sin, by com-

commanding impoſſibilities, (a moſt high blaſphemy) and juſtifie their own iniquities by ſaying, *they cannot help it*, then humbly acknowledge and confeſſe their ſins, with purpoſe to amend, by an acceptance of the Law of God.

CHAP. IX.

The Precepts of the Church expounded.

Q. HOw many are the *Commandements of* the *Church*?

A. There be ſix principal ones.

Q. What is the firſt?

A. *To heare Maſſe on all Sundaies and Holy Daies*, if we have opportunity to do it, and there be no juſt cauſe to che contrary.

Q. Why on all *Sundaies*?

A. In a Thankſgiving for the benefits of the week paſt, as alſo to ſanctifie the preſent day.

Q.

Q. For what other reaſon?

A. In memory that the ſame *Chriſt*, who is offered upon the Altar at *Maſs* for our ſins, was *born*, *roſe* from the dead, and ſent down the Holy Ghoſt on a *Sũday*.

Q. Why on all *Holy Daies*?

A. Either in memory of ſome ſpecial benefit, or elſe for a commemoration of ſome peculiar *Saint*; ſo to move our ſelves to imitate his example.

Q. How prove you that the *Church* hath power to *ordain and command Feaſts*?

A. Firſt, by the example of the *Church* in the *Apoſtles* time, which ordained the Feaſt of *Chriſt-Maſſe* in honour of the *Nativity of Chriſt*; *Eaſter*, in honor of his *Reſurrection*; *Whitſontide*, in honour of the coming of the *Holy Ghoſt*, in Tongues of Fire.

Secondly, out of S. *Clement*, the Diſciple of *S. Pater*, in his eighth Book of *Apoſtolical Conſtitutions*,

tions, where he witneſſeth, *That the Apoſtles gave order for the celebrating* S. Stephens *and ſome other of their fellow-Apoſtles days after their deaths.*

Thirdly, out of 2 *Theſ.* 3. 4. *We have confidence of you in our Lord* (ſaith *S. Paul*) *that the things which we command, you both do, and will do:* And v. 14. *If any obey not our word, do not ye company with him, that he may be confounded.*

Fourthly, out of 1 *Theſ* 4. 8. where *S. Paul* (ſpeaking of the *Precepts* he had given his brethren) ſaith, *He that deſpiſeth theſe things, deſpiſeth not man but God, who alſo hath given his holy Spirit in us.* See what was ſaid before in the third Commandement of God.

The ſecond Precept of the Church expounded.

Q. WHat is the ſecond *Commandement* of the *Church*?

A.

A. *To fast Lent, Vigils commanded, Ember Daies, and Fridaies* also, by custome of *England*; with *abstinence from flesh on Saturdaies*.

Q. Why *Lent*?

A. In imitation of *Christ* our Lord, who fasted forty daies and forty nights in the Desert for our sins, without once eating or drinking.

Q. Can we fast in that manner?

A. We cannot: but we must do at least what we are able.

Q. How prove you *Fasting* to be a pious practice?

A. By the example of *Christ*, and his *Saints*, and out of *S. Luke* 2. 37. where we read, *That Anna the Propheteſſe departed not from the Temple ſerving day and night by Faſting and Prayers*.

Q. How prove you Fasting to be meritorious?

A. Out of *S. Mat.* 6. 16, 17, 18. *And when you faſt, be not ſad like the hypocrites, but anoint thy head,*

and

and wash th face, that thou appeare not to men to fast, but to thy Father, which is in secret, and thy Father, which seeth in secret, will repay thee.

Q. How prove you abstinence from certain meats?

A. Because it was prescribed by an *Angel* to *S. Iohn*, *He shall be great before the Lord, Wine and Cider he shall not drink*, S. *Luke* 1. 15, and in *S. Mat.* 3. 4. we read, that *His meat were Locusts and wild honey*.

Q. For What is Fasting available?

A. For the remission of sins, and appeasing the wrath of *God*, according to that, *Be ye converted unto me in your whole heart, in fasting, weeping and mournig*, Ioel. 2. 12.

To mortific also the lustful desires of the flesh; and it hath special force against the Devil; *This kind of Devil* (saith our Lord) *can go out by nothing but by Prayer and Fasting*, S. Mark 9. 28.

Q.

Q. Why *Vigils*?

A. To prepare our ſelves for a devout keeping the Feaſts that follow.

Q. Why *Ember Daies*?

A. Becauſe on thoſe daies the *Church* giveth holy *Orders*, and ordaineth *Prieſts*, and for that cauſe hath dedicated them to publike *Prayer* and *Faſting*.

Q. What ground have you for that?

A. Out of *Act*. 13. 2. 3. *And as they* (the Apoſtles) *were miniſtring to our Lord, and faſting, the Holy Ghoſt ſaid, ſeparate ye me* Saul *and* Barnabas *to the work whereto I have taken them; then faſting and praying, and impoſing hands on them, they diſmiſſed them*.

Q. Why *Fridaies in England*?

A. In memory that *Chriſt* ſuffered for us upon a *Friday*, drinking gall and vinegar on his *Croſſe* for our gluttonous exceſſes, but eſpecially by cuſtome which is as good as Law.

Q.

Q. Why *abſtinence on Saturdaies*?

A. To prepare our ſelves for a devout keeping of the *Sunday*, as alſo in honor of the bleſſed *Virgin Mary*, who ſtood firm in faith on that day, the *Apoſtles* themſelves wavering.

The third Precept of the Church expounded.

Q. WHat is the third *Commandement* of the *Church*?

A. *To confeſſe our ſins at leaſt once a year.*

Q. Why was that commanded?

A. Becauſe otherwiſe Libertines would not have done it once in many years.

The fourth Precept of the Church expounded.

Q. WHat is the fourth?

A. *To receive the bleſſed*

blessed Sacrament at least once a yeer, and that at Easter, or thereabouts.

Q. Why at Easter?

A. Because *Christ* instituted the *blessed Sacrament of the Eucharist* at his last *Supper* the *Thursday* before *Easter day*.

Q. Why is it said, *Or thereabouts*?

A. Because it wil satisfie the Precept, if it be done any time betwixt *Palm-Sunday* and *Low-Sunday*.

The fifth Precept of the Church expounded.

Q. WHat is the fifth?

A. *To pay Tithes to our Pastors.*

Q. Whw so?

A. Because they feed us spiritually, it is fit we should feed them corporally.

Q. How prove you that?

A. Out of *Gal. 6. 6. Let him that*

is

is catechized in the word, communicate to him that catechizeth him in all his goods: And, 1 *Cor.* 9. 13. *They that serve the Altar, participate with the Altar.*

The sixth Preeept of the Church expounded.

Q. WHat is the sixth?

A. *Not to celebrate marriages on times prohibited*; that is, from the first *Sunday of Advent*, untill *Twelfday* be past, nor from *Ash. Wednesday* till *Low-Sunday* be past.

Q. Why so?

A. Because those are times of special *piety* and *penance*, therefore not to be spent in *feasting* and *carnal pleasures*.

Q. What sin is it to break any of these *Church Commandements*?

A. Mortal sin of disobedience, according to that, *He that will not heare the Church let him be unto*

thee

thee as a Heathen and Publican, S. Mat. 18. 17.

CHAP. X.

The Councels of Christ and his Church expounded.

Q. HOw many *Councels* be there?

A. There be three principal ones.

Q. What is the first of them?

A. *Voluntary poverty*, which is a willing leaving all things to follow Christ.

Q. How prove you that to be a *work of Perfection*?

A. Out of *S. Mat.* 19. 21. *If thou wilt be perfect, goe and sell the things which thou hast and give to the poore, and thou shalt have treasure in heaven, and come and follow me.*

Q. How prove you this to be meritorious? A.

A. Out of the ſame chap. v. 27. 28. 29. where, when *S. Peter* had asked *Chriſt* ſaying, *Behold we have forſaken all things and followed thee, what therefore ſhall we have?* our Lord anſwerd him, *Every one, that hath left his houſe or his Lands, or his Siſters for my Name ſake, ſhall receive a hundredfold, and poſſeſſe everlaſting life.*

The ſecond Councel.

Q. WHat is the ſecond *Councel?*

A. *Perpetual Chaſtity*, which is a voluntary abſtaining from Marriage, and all carnal pleaſures, for the love of God.

Q. Is this alſo a *work of Perfection?*

A. It is; for *Chriſt* himſelf was born of a *Virgin*, and counſelled virginity, though he command it not.

Q. How prove you that?

A. Out of *S. Mat.* 19. 12. *There be Eunuchs* (saith he) *which have gelded themselves for the Kingdom of heaven, he that can take, let him take.*

Q. How prove you, that *Virginity* is a more perfect state then *Marriage*, or that it is lawful to *vow virginity*?

A. Out of 1 *Cor.* 7. 37. 38. *He that hath determined in his heart, being setled, not having any necessity, but having power of his own will, to keep his Virgin; doth well; therefore he that joyneth his Virgin in Marriage doth well; and he that joyneth her not, doth better.*

Q. What other proof have you?

A. Out of 1 *Tim.* 5. 5. *But she that is a widdow indeed,* (that is, a vowed widdow) *and desolate, let her hope in God, and continue in prayer and obsecrations day and night.* And v. 11, 12. *But the younger Widdows avoid; for they, when they shall be wanton in Christ, will marry,*

having

having damnation, because they have made void their first Faith, that is, their *vow of Chastity*, according to the *fourth Council of Carthage*, Canon 104. and all the *Fathers* on this place.

Q. Who was the first that taught *Marriage* to be better then *Virginity*, and perswaded *Priests* and *Nuns* to marry?

A. *Iovinian*, an old condemned *Heretike*, according to *S. Augustine* in his book of *Heresies*, *Her.* 82. and in his 2. Book of *Retractations* he calls him a *Monster* for it, and saith *the Church stoutly resisted him*. Cap. 22.

The third Councel.

Q. WHat is the third *Councel*?

A. *Obedience*, which is voluntary submission to anothers wil, in all that is not sin.

Q. What warrant have you for that?

A. First, the example of *Christ* himself, who was obedient to our *Lady*, and *S. Ioseph*; *And he went down with them, and came to Nazareth, and was subject to them.* S. Luke 2. 51.

Secondly, *Heb.* 13. 17. *Obey your Prelats, and be subject to them; for they watch, being to render an account for your Souls.*

CHAP. XI.

Of the Sacraments in general.

Q. HOw many Sacraments be there?

A. *Seven?*

Q. How call you them?

A. *Baptism, Confirmation, Eucharist, Penance, Extream Unction, Holy Order,* and *Matrimony.* See the *Council of Trent.* Sess. 7. Canon. 1.

Q.

Q. How prove you the neceſſity of ſeven *Sacraments*, neither more nor fewer.

A. Out of the proportion which is betwixt ſpiritual and corporal life.

Q. In what conſiſts that proportion?

A. In this: that as in corporal and natural life, there be ſeven principal or chief neceſſities: So are there likewiſe in ſpiritual, to which the ſeven Sacraments correſpond.

Q. What is our firſt *corporal neceſſity*?

A. To be *born into this world*; To this *Baptiſme* correſponds, by which we are regeneratedto God, and born the Heirs of God; Coheirs of Chriſt.

Q. What is the ſecond *corporal neceſſity*?

A. To *be confirmed in our ſtrength and growth*, without which we can never be made men. To this

anſwers *Confirmation*, by which we are made ſtrong & perfect Chriſtians, able to profeſſe our Faith before our enemies.

Q. What is our third *corporal neceſſity*?

A. *That (being now made man) we have a competence of daily food and ſuſtenance*. To which the *B. Euchariſt* correſponds, by which our Souls are fed with divine grace, as often as we worthily receive it, or offer it with the *Prieſt* on the *Altar*.

Q. What is the fourth *neceſſity* of the *Body*?

A. *That we have Phyſick when we are ſick and wounded*: To this the Sacrament of *Penance* anſwears; by which our maladies and ſores of ſin are healed.

Q. What is our fifth *neceſſity* of the *Body*?

A. *That we have Cordials and Reſtoratives againſt the agonizing fits and pangs of death*. To this correſponds

ſponds *Extream Vnction*, by which our Soul is ſtrengthned in her laſt agony againſt the violent onſets of the *Devil*.

Q. What is the ſixth *Corporal neceſſity*?

A. *That we be governed by Lawes and Magiſtrates; ſo to avoid injuſtice and confuſion*: To this *holy Order* correſponds, by which we are provided of ſpiritual Magiſtrates to guide & govern us.

Q. What is the ſeventh *corporal neceſſity*?

A. *That we be multiplied in a lawful manner*. And to this *Matrimony* correſponds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. What is a *Sacrament* in general?

A. It is a viſible ſigne of inviſible grace, divinely inſtituted by *Chriſt*, for our ſanctification.

Q. How do you prove, that

Christ ordained them all ?

A. Becauſe it is not in the power of any pure creature, to give infallible vertue cauſing grace, to ſenſible and material things, ſuch as the *Sacraments* are; According to the *Council of Trent*, *Seſſ.* 7. *Can.* 1.

Q. From what have the *Sacraments* their force and efficacy?

A. From the Blood and Paſſion of *Chriſt*, *which they* apply to our Souls.

Q. How prove you that?

A. *Rom.* 6. 3. *Are you ignorant* (ſaith *S. Paul*) *that all we, who are baptized in* Chriſt Ieſus, *in his death are baptized*. And *Rom.* 5. 9. *Much more therefore now being juſtified in his blood, ſhall we be ſaved from wrath in him*.

Q. For what end did *Chriſt* ordaine the *Sacraments*?

A. To be external and viſible marks and profeſſions of his holy *Faith*, by which the faithful might

be

be knowne from *Infidels* and *Heretiks*. And also to be effectual means of our salvation, and certain remedies against sin.

Q. What things are essential to a *Sacrament*?

A. Matter and form.

Q. Do all the seven *Sacraments* give grace?

A. They do, according to the *Council* of *Trent*, Sess. 7.

Q. What is *grace*?

A. It is a supernatural quality produced in our Soules, and inherent in them, by which we are made the adopted children of God, special partakers of the Divine Nature, and like to God in some degree; as iron is made like to fire by heat.

Q. How many of the *Sacraments* give a *Character*?

A. Three; *Baptisme*, *Confirmation*, and *Holy Order*.

Q. What is a *Sacramental Character*?

A. It is a *Spiritual marke* in the Soul, whereby we are marked for Gods servants, which can never be blotted out.

Q. In what manner do the *Sacraments* give and cause *Grace*?

A. Instrumentally onely; for God is alwaies the principal cause thereof.

Q. Who is the ordinary *Minister* of a *Sacrament*?

A. A *Priest*; excepting *Holy order* and *Confirmation*, which are reserved to *Bishops* only.

Q. Why did *Christ* tie the administration of the *Sacraments* to the *Hierarchy*; and to *Priests* only?

A. To give them a super-eminent Power, Credit and Authority with the people.

Q. Was there any necessity of that?

A. Yes; Because, if the *Clergy* be not held in great reverence by the Laity, it cannot cause that effect

in

in them for which it chiefly was ordained, to wit, credulity of things above Nature, with a prompt obedience, to hazard lives and fortunes, when they shall say the Law of God requires it. And if this be not done, Christs Law will not be kept, nor can *Salvation* be had.

Q. Is the intention of the Minister to do what *Christ* ordained, a condition, without which the *Sacrament* subsisteth not?

A. It is, as also the intention of the receiver, to receive what *Christ* ordained, if he be at years of understanding.

Q. Why said you, *If he be at years of understanding*?

A. Because, for Infants in the *Sacrament of Baptisme*, the intention of the *Church*, and of their *Godfathers* and *Godmothers* sufficeth.

Baptiſm expounded.

Q. WHy is *Baptiſme* the firſt *Sacrament*?

A. Becauſe, before it, a man is not capable of any other.

Q. What is *Baptiſme*?

A. It is an exteriour ablution, or washing of the body, under a ſet form of words.

Q. What is the neceſſary matter of *Baptiſme*?

A. Natural water only, for artificial water will not ſuffice.

Q. What is the form of it?

A. *I baptize thee N. N, in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. What if a man leave out the word (*I baptize*) or any one of the three Perſons?

A. Then the *Baptiſme* is invalid.

Q. Where did *Chriſt* expreſſe the form of *Baptiſme*, and give us a command to Baptize?

A.

A. In *S. Mat.* 28. 19. *Going therefore* (saith he) *teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. Can a man be saved without *Baptisme*?

A. He cannot, unlesse he have it, either actually, or in desire, with contrition, or be baptized in his blood, as the *Holy Innocents* were, which suffered for *Christ*.

Q. How prove you that?

A. Out of *S. Iohn* 3. 5. *Vnlesse a man he born again of Water and the Spirit, he cannot enter into the Kingdome of God.*

Q. Can no man but a *Priest* baptize?

A. Yes, in case of necessity any Layman, or woman may do it, but not otherwise.

Q. What is a case of necessity?

A. When a child is in danger of death, and a *Priest* cannot be had.

Q.

Q. What are the effects of *Baptisme*?

A. It maks us the children of God, and remits both *original* and *actual sin*, if he that is baptised be guilty of it.

Secondly, it infuseth justifying grace into the Soul, with habits of *Faith*, *Hope*, *and Charity*, and all supernatural gifts and virtues.

Q. How prove you that?

A. Out of *Gal.* 3. 27. *As many of you as are baptized in Christ, have put on Christ.*

Secondly, out of 1 *Cor.* 6.10,11. where (speaking of Fornicators, Idolaters, Theeves, Adulterers, and Lyers) *These things* (saith *S. Paul*) *ye were, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord* Iesus Christ, *and in the Spirit of God.*

Thirdly, out of *Titus* 3. 5, 7. *He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly powred*

powred out upon us, by Iesus Christ *our Saviour, that being justified by his Grace, we may be Heires according to the hope of life everlasting.*

Q. What other effect hath *Baptisme*?

A. It makes a *spiritual mark* or *character* in the Soul, which shall remain for ever either to our great joy in heaven, or our confusion in hell.

Q. What sin is it to baptize a man twice?

A. A mortal sin of Sacriledge.

Q. How prove you that?

A. Out of *Heb. 6. 4, 5. 6. It is impossible for those who have been illuminated and made partakers of the Holy Ghost*, (towit, by Baptisme) *and are fallen, &c. To be renewed again unto Penance, &c.* (viz: by a second Baptisme.)

Q. What if a man dye for the *Faith* before he can be baptized?

A. He is a true Martyr, and baptized in his own blood.

Q.

Q. Why have we a *Godfather*, and a *Godmother* in *Baptisme*?

A. That, if our parents should neglect it, or be prevented with death, they may instruct us in the Faith of *Christ*; which obligation lies on them.

Q. How many *Godfathers* may We have?

A. But one *Godfather*, and one *Godmother*, since the *Council of Trent*.

Q. Why so few?

A. To prevent the too great extent of spiritual affinity which is contracted betwixt them, and their Godchild, and his Father and Mother, which is an impediment, not only making mariage unlawful, but also invalid, betwixt the parties.

Q. How can infants be christned whidh have no actual Faith?

A. In the faith of the Church, and of their *Godfathers and Godmothers*.

Q.

Q. Why do we vse so many ceremonies in *Baptisme*?

A. To stir up reuerence to the *Sacrament*, and signifie its inward effects.

Q. What meaneth the *Priests breathing on the childs face*, according to the use of some *Rituals*?

A. It signifies, that by *Baptisme* the evil spirit is cast out, and the Spirit of God is given to him.

Q. Why is the child signed on his brest and forehead with the sign of the *Crosse*?

A. To signifie that he is there made the seruant of *Christ crucified*.

Q. Why is salt put into the childs mouth?

A. To signifie, that by Baptisme he receives grace and gifts to preserve his soul from corruption of sin: and to warn Christians that their actiõs and words ought to be seasoned with prudence and discretion; signified by salt.

Q. Why doth the *Priest* lay spettle

spettle on his ears and nostrils?

A. Because *Christ* by so doing healed one that was both deaf and dumb; as also to signifie, that by *Baptism* his ears are opend to the word of Faith, and his nostrils, to the good of all Christian vertues.

Q. Why doth the *Priest* ask the child, if he renounce the Devil and his Pomps?

A. To signifie, that he, who will be the child of God, cannot be the child of the Devil.

Q. What meane the several Annointings of the child?

A. They signifie the interiour *Annointing*, or Vnction of Divine Grace given to the Soul in *Baptisme*?

Q. What mean they in particular?

A. He is annointed on the *Head*, to signifie, that by *Baptisme* he is made partaker of the Kingly dignity of *Christ*; on the *Shoulders*,

to

to signifie, he must bear his *Crosse* couragiously; on the *Brest*, to signifie that the *heart* is there strengthned with grace to fight against the Devil.

Q. What signifies the white *Chrysome* given to the child?

A. The purity and innocence which he there receives.

Q. What signifies the *hallowed Light* given to the child?

A. The light of Faith, and fire of Charity, with which his Soul is indued by *Baptism*.

Confirmation expounded.

Q. WHat is the 2*d Sacrament*?

A. *Confirmation*.

Q. When did *Christ* ordain this *Sacrament*?

A. The time is not certain; but Divines most probably hold, it was ſtituted at *Christs* last Supper.

Q. What is the matter of this *Sacrament*?

A.

A. *Oyle*, mingled with *Balm*, bleſſed by a *Bishop*.

Q. What is the form of it?

A. *I ſign thee with the Sign of the Croſſe, I confirm thee with the Chryſme of Saluation, in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. What Scripture have you for this *Sacrament*?

A. Friſt, 2, *Cor*, 1. 21. *And he that confirmeth us with you in Chriſt, and hath annoyled us, God, who alſo hath ſealed us* (with the ſpiritual Character) *and given the pledge of the Spirit in our hearts.*

Secondly. *Act.* 8. 14, 15, 16. where, when *Philip* the *Deacon* had converted the City of *Samaria* to the Faith, *the Apoſtles*, who were at *Ieruſalem*, ſent two *Bishops*, *S. Peter* and *S. Iohn* to confirm them, *who when they were come* (ſaith the Text) *prayed for them that they might receive the Holy Ghoſt; for he was not yet come upon*

any

any of them, but they were only baptized in the Name of our Lord Iesus: *then did they impose their hands upon them, and they received the Holy Ghost.*

Thirdly, *Act.* 19. 5. 6. where we read, that *S. Paul* baptized and confirmed about twelve of *S. Iohns* Disciples: *Hearing these things they were baptized in the Name of our Lord* Iesus: *and when Paul had imposed hands on them, the Holy Ghost came upon them.*

Q. Why is *Oyle* used in this *Sacrament*?

A. To signifie that the principal and proper effect of it is to make us perfect *Christians*, and able to professe our Faith before persecuting Tyrants.

Q. Why is *Balm* used in it?

A. To signifie the good odor of a Christian Name, according to that *We are a good odor of Christ to God*, 2 Cor. 2. 15.

Q. In what appeares the force of *Confirmation*? A.

A. In the undaunted confidence and sufferings of the *Apostles*, *Martyrs* and *Saints* of God, after they had received it.

Q. When were the *Apostles confirmed*?

A. On *Whit-sunday* in an extraordinary manner, the *Holy Ghost* descending upon them in Tongues of Fire.

Q. Doth *Confirmation* give a Character?

A. It doth, according to 2 *Cor.* 1. 22. above cited, where we read, *who also has sealed us* (that is, with a Character.)

Q. Who is the Minister of this *Sacrament*?

A. A *Bishop* only, as appears by *Act.* 8. above cited, where two *Bishops* were sent unto *Samaria* to give it.

Q. Is there any necessity of this *Sacrament*?

A. There is a moral necessity of it according to the *Council*

of

Laodicæa, Can. 48. *Those that have been baptized, must after Baptism receive the most holy Chrisme, and be made partakers of the heavenly Kingdome.*

Q. What Authority of Fathers and School Divines have you for its necessity?

A. Frist, the Authority of *S. Thomas*, who, in the Sacrament of *Confirmation*, affirmes, that *it is a dangerous thing to die without it.*

Secondly, that of *S. Hierome* in his Epistle against the *Luciferians*, *Dost thou not know also* (saith he) *that this is the custome of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invocated? Dost thou exact where it is written? In the Acts of the Apostles; and though there were no Authority of Scripture for it, yet the consent of the whole world in this behalf, would be equal to a Precept; for many other things also, which are observed in the Churches*

by

by Tradition, do usurp unto themselves the authority of a written Law. You see he owns it to be commanded in the Scripture; and though it were not so, yet to be equal to a Precept, and have the authority of a writtē Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.

Q. What authority of *Popes* have you for it?

A. Frist, that of *S. Clement*, Pope and Martyr, in his Epistle to *Iulius*, *All must make hast* (mark the word *must*) *without delay to be regenerated to God, and at length to be consigned* (confirmed) *by a Bishop; that is, to receive the sevenfold grace of the Holy Ghost.* His reason is: first, *because the end of every ones life is uncertain.* Secondly, *because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if, not by necessity, but by injury or by wil,*

he

he shal remain, and not have that (Confirmation) *which we haue received from blessed* Peter, *and all the rest of the Apostles have taught, our Lord commanding.*

2. That of Pope *Melchiades*, teaching That *Baptisme and Confirmation can by no means be separated from one another, unlesse by death preventing, and that one of them cannot rightly be perfected, without the other.* And moreover, *that, as Confirmation is given by greater men, so it is to be held in greater veneration then Baptism.* See Pope *Vrban de Consecr. Distinct. 4. & 5. cap. de his, &c.*

Adde to this. That *without Confirmation* (according to all the Fathers) we are not perfect *Christians*

Q. What then would you think of those, who for particular and private ends should sleight this *Sacrament*, and teach the Laity not to receive it; when they might conveniently have it?

A. Truly, I think they would ſleight the miſſion of the *Holy Ghoſt*, (for this *Sacrament* is a continuance of that miſſion unto us) and would be great enemies of Chriſtianity.

Q. What ſin is it not to receive it, when we may conveniently have it?

A. *Mortal ſin*, if it be done out of contempt, or any groſſe neglect, eſpecially in a place of perſecution, as *England* is.

Q. How prove you that?

A. Becauſe by ſo doing, we expoſe our ſelves to great dãger of denying our Faith, againſt which danger it was peculiarly ordained by *Chriſt* our Lord.

Q. At what age is *Confirmation* now commonly received?

A. At ſeven years old.

Q. Why no ſooner?

A. That ſo we may be able to prepare our ſelves for it, and remẽber that we have received it;

for

for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is *Confirmed*?

A. To signifie, he is there made the Souldier of *Christ*, and must be ready to suffer stripes, & buffets for his sake.

Q. Must we have any *Godfather* in *Confirmation*?

A. One only *Godfather* or *Godmother*.

Q. Must it be received fasting?

A. That is expedient, (for so the *Apostles* received it) but not necessary.

The Eucharist expounded.

Q. WHat is the third *Sacrament*?

A. The blessed *Eucharist*, or the *Sacrament* of the Body and Blood of *Christ*?

Q. By what was this *Sacrament* prefigured in the *Old Law*?

A. By the *Tree of Life, the burning Bush, Melchiſedecks Bread and Wine*, the *Paſchal Lamb*, *the heavenly Manna*, and *the Ark of the League*.

Q. Doth the *Bleſſed Euchariſt* excel all theſe in dignity?

A. It doth, as far as a ſubſtantial body excels a shadow.

Q. What ſignifies the name *Euchariſt*?

A. It ſignifies *good grace*, or *Thanksgiving*, becauſe it contains the Author and Foũtain of Grace, and the greateſt Gift of God to man.

Q. When did *Chriſt* ordain the Bleſſed *Euchariſt*?

A. At his laſt Super.

Q. Why ſo?

A. To leave it to his *Chureh*, as the laſt and greateſt pledge of his love.

Q. What is the *Bleſſed Euchariſt*?

A. It is the body and blood of *Ieſus Chriſt*; true God, and true man, whole *Chriſt*, under the out-

outward forms of *Bread* and *Wine*.

Q. In what manner is *Christ* present under those Forms?

A. By the true and reall presence of his divine and humane nature, not figuratively only, as some would have it.

Q. How prove you that?

A. First, out of *S. Mat.* 26. 25. 27, 28. *Christ* at his last Supper *took bread blessed it, brake it and gave to his Disciples*, saying, *Take ye and eat, this is my body*, and he also blessed the cup, saying, *This is my blood of the new Testament, which shal be shed for many to the remission of sins*.

2. Out of *S. Mark* 14. 22, 23. 24. where we read the self same words.

3. Out of *S. Luke* 22 19, 20, *This is my body which is given for you, this is the Calice of the new Testament in my blood, which shall be shed for you*.

4. *S. Iohn* 6. 52, 53, 55. *The*

bread which I will give, is my flesh for the life of the world, my flesh is meat indeed, and my blood is drink indeed, unlesse ye eat the flesh of the Son of man and drink his blood, you shall have no life in you.

5. Out of 1 *Cor.* 11. 23. where *S. Paul* tels us, *he received from our Lord*, (viz: by special revelation) that at his last Supper he blessed bread, saying, *Take ye and eat, this is my Body, which shal be delivered for you; this Chalice is the New Testament in my Blood.*

Q. By what means is the Body and Blood of *Christ* made under the outward forms of bread and wine?

A. By a real conversiō or change of the whole substance of the bread and wine into the whole substance of the body and blood of *Christ*, which conversion is wrought by the most holy & powerful words of *Consecration*, instituted by *Christ*, and spoken by

by the *Priest*, and is fitly called *Transubstantiation*, by the *Councils* of *Lateran* & *Trent*, which signifies a passage or conversion of one whole substance into another.

Q. Is there any Scripture for *Transubstantiation*?

A. The word *Transubstantiation* is not found in Scripture; but for the thing signified by it, there are those places in Scripture which prove the *Real presence*, because those words, *This is my Body*, spoken by *Christ*, after he had taken bread into his hands, & signifying *that* to be his body, which before was bread, cannot be true without the change of bread into his body; which change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the word be lawfully rejected, for not being found in Scripture, more then other words used by the Church to explicate mysteries of Faith, as

the word *Trinity*, or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

Q. What is the *White*, which we see remaining after *Consecration*?

A. The outward *species* or accidents of *Bread*, under which the *body* and *blood* of *Christ* is.

Q. What mean you by those *species* or accidents?

A. The colour, savour and quantity of bread.

Q. Is the body of *Christ* hurt or broken, when we divide or break the *Sacrament*?

A. It is not, for he is now immortal and impassible, he cannot die, nor suffer any more, *Rom.6.9.*

Q. What other reason have you?

A. Because *Christ* is whole in the whole Hoast, and whole in every particle thereof, if you divide or break it; seeing that wherever there would have been *bread* before *consecration*, there must needs

needs be the whole Body and *Blood* of *Christ*, after *consecration*.

Q. What example have you for that?

A. The Soul of a man, which is whole in the whole body, and whole in every part of the body; As learned *Protestants* neither do, nor can deny.

Q. How can the same thing be in many several places at once?

A. By the omnipotent power of God, by which he himself is in all and every one of his creatures, at the same instant.

Q. What example have you for that?

A. A word, which being one, yet is in many hundred of ears at once.

Q. What other proof have you?

A. Out of *Act.* 9. 4. 5. Where we read, that *Christ*, who is alwaies sitting at the right hand of the Father in heaven, (as we willingly admit with Protestants) appeared

notwithstanding, and discourſed with *S. Paul* on earth, ſaying *Saul, Saul, Why doeſt thou perſecute me?* and when *S. Paul* replied, *who art thou Lord?* he anſwered, *I am Ieſus whom thou doeſt perſecute*. Therefore, he was then in two places at once.

Q. What is the neceſſary matter of the *Euchariſt*?

A. Wheaten Bread, and Wine of the Grape.

Q. What is the eſſential form of it?

A. *This is my Body, this is my Blood*.

Q. Why is a little water mingled with the *Wine* in the *Chalice*?

A. To ſignifie the *blood* and *water* flowing from the ſide of *Chriſt*, as alſo the union of the faithful with *Chriſt* by vertue of this *Sacrament*.

Q. What diſpoſition is required in him, that receives the B. *Euchariſt*?

A. That he hath firſt confeſſed his

his sins and be in a state of grace.

Q. How prove you that?

A. Out of 1 *Cor.* 11. 28. *Let a man prove himself, and so let him eat of this bread, and drink of this cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of our Lord.*

Q. What are the effects of the *Eucharist*?

A. It replenisheth the Soul with grace, and nourisheth it in spiritual life; *He that eateth of this bread shal live for ever* S. Iohn 6. 59.

Q. What other benefit have we by it?

A. It is a most moving and effectual cõmemoratiõ of the *Incarnation*, *Nativity*, *Passion*, *Resurrection* and *Ascension*, of *Christ*.

Q. How do you prove it lawful for the Laity to communicate under one kind onely?

A. First, because there is no command in Scripture for the Laity

Laity to do it under both, though there be for *Priests* in those words, *Drink ye all of this*, S. Mat. 26. 27. which was spoken to the *Apostles* onely, and by them fulfilled; for it follows in *Mark* 14. 23. *And they all drank*. 2. Out of St. *Iohn* 6. 59. *He that eateth of this bread shal live for ever*; Therefore one kind sufficeth. 3. Out of *Acts* 20. 7. where we read. *That the faithful were assembled on the first of the Sabbath to break bread*, without any mention of the cup; and the two Disciples in *Emaus* knew *Christ in the breaking of bread*, where the cup is not mentioned. And *S. Paul*, 1 *Cor.* 11. 27. saith, *Therefore who ever shal eat this Bread, or drink the Chalice of our Lord unworthily* (you see by the word (*or*) it might be received either in one or both kinds) *he shall be guilty of the Body and Blood of our Lord*.

Q. Is the most holy *Eucharist* or Masse a Sacrifice?

A.

A. It is the *unbloody Sacrifice* of the Body and Blood of *Jesus Christ* which himself instituted at his last Supper.

Q. What is an exteriour visible Sacrifice?

A. It is a sensible thing offered to God by a lawful Priest, in acknowledgment of Gods being the Author of life and death, either by some real change made in that thing, or by some other external note. Now because the *Eucharist*, or body and blood of *Christ* under the forms of consecrated bread and wine, is not only a sign of grace sanctifying a mans Soul, and thereby a Sacrament; but also a thing offered to God in the way I have now expressed, therefore it is properly and truly a *Sacrifice*, and the oblation or actiō, whereby the Priest offers *Christs* body in the way specified, is properly and truly a sacrificing action, and because it is done in an

unblo-

unbloody way, therefore it is an unbloody *Sacrifice*.

Q. What neceſſity was there, that the *B. Euchariſt* ſhould be not only a *Sacrament*, but alſo a *Sacrifice*?

A. There was a twofold neceſſity of it. Firſt, that it might be a ſacred ſign, or publike practice of the inviſible ſacrifice of our hearts to God, and a daily viſible means of giving God ſupreme and Soverain honor; for Sacrifice is only due to God, all other exteriour honors being communicable to creatures. Secondly, that it might be a continual renewing of our love, peace, and ſociety as well with God, as alſo among our ſelves, & an effectual commemoration of the Paſſion of our Lord.

Q. For what availes this *Sacrifice*?

A. It is *propitiatory* for the remiſſion of our ſins, *impetratory* for the

the obtaining all benefits; a *peaceable* offering of Thanksgiving to our God, and a *sweet Holocaust* of divine love.

Q. Why are *Priests* obliged to receive under both kinds?

A. Because they offer *Sacrifice*, and represent the *bloody Sacrifice* made upon the *Crosse*, where the *Bloud* was actually divided from the *Body*; and being offerers of the Sacrifice, are bound to receive also the cup by *Christs* command expressed, *Mat. 26. 27. Drink ye all of this*.

Q. Is it divided so also in the *Masse*?

A. In the manner of doing or signifying it is, but not by any real separation or division of the one from the other.

Q. How explain you that?

A. Because the *species* of *Bread*, as also the words by which it is consecrated, signifie and represent, as if the *Body* of *Christ* only were

contai-

contained under it; whereas there is indeed whole *Christ*; And the *species* of *Wine*, as likewise the words by which it is consecrated, signifie and represent, as if there onely were the *Blood* of *Christ*, although there be both *Body* and *Blood*, whole *Christ*.

Q. Did the Laity ever communicate under both kinds?

A. They did sometimes in the *Primitive Church*, and may againe, if the *Holy Church* shall so appoit; but it is now prohibited by the *Church* to prevent the great danger of shedding the Cup; neither are the Laity in this defrauded of any thing; For they receive whole *Christ* under one kind, which is incomparably more then the pretended *Reformers* have under both, who receive only a bit of Bakers-bread, with a poor sup of common Vintners Wine.

Penance expounded.

Q. WHat is the fourth Sa-*crament*?

A. *Penance*?

Q. What warrant have you for doing acts of *Penance*?

A. First, out of *Apoc.* 2. 4. *Thou haſt left thy firſt Charity, therefore be mindful from whence thou haſt fallen, and do Penance.*

Secondly. *And* Ieſus *began to preach, and ſay, do ye peuance, for the Kindome of God is at hand, Mat.* 4. 17.

Q. When did *Chriſt* ordain this *Sacrament*?

A. When he breathed on his Diſciples, ſaying, *Receive ye the Holy Ghoſt: whoſe ſins ye ſhal forgive, they are forgiven, and whoſe ſins ye ſhal retain, they are retained*, S. Io. 20. 23.

Q. What is the matter of this *Sacrament*?

A.

A. The *sins* and *confessions* of the *penitent*.

Q. What is the form of it?

A. *I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What are the effects of it?

A. It reconciles us to God and either restores, or increaseth grace.

Q. How prove you that?

A. Out of *S. Ioh.* 20. 23. above cited. And out of 1 *S. Iohn.* 1. 9. *If we confesse our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*

Q. How many parts hath the *Sacrament* of *Penance*?

A. It hath three parts: namely, *Contrition*, *Confession*, and *Satisfaction*.

Q. What is *Contrition*?

A. It is a hearty sorrow for our sins, proceeding immediately frō the Love of God, and joyned with a firm purpose of amendment.

Q. What is Attrition?

A.

A. Tis imperfect Contrition, ariſing from the conſideration of the turpitude of ſin, or fear of punishment; and if it contain a deteſtation of ſin, and hope of pardon, tis ſo far from being it ſelf wicked, that though *alone* it juſtifie not, yet it prepares the way to juſtification, and diſpoſes towards obtaining Gods grace in this Sacrament.

Q. What if a dying man be in *mortal ſin*, and cannot have a *Prieſt*?

A. Then nothing but *Contrition* wil ſuffice, it being impoſſible to be ſaved without the love of God.

Q. What is a firme purpoſe of amendment?

A. It is a reſolution not only to ſhun ſin, but alſo the occaſion of it.

Q. How long hath *Confeſſion* been in uſe and practiſe?

A. Euer ſince the *Apoſtles* time, ac-

according to *S. Iames* 5. 16. *Confesse therefore your sins to one another, and pray for one another, that you may be saued.* And *Acts* 19. 18. *Many of them that believed, came, confessing and declaring their deeds.*

Q. What is *Confession*?

A. It is a Sacramental opening our sins to a *Priest*, to obtain absolution.

Q. Is there any special good or comfort to man from *Confession*?

A. Very great; because as to a mind laden with secret griefs, the best of comforts is, to disclose her case to some faithful friend; So to a soul laden with secret sins, one of the greatest conforts and best of remedies possible is, to have selected Persons ordained for that end by *Christ* himself, men of singular piety and learning, and not questionable by any Law, of what they are to hear in *Confession*, to whom she may confesse her sins, with an assurance both of comfort,

cor-

correction and direction, for the amendment of her faults.

Q. What are the neceſſary conditions of a good *Confeſſion*?

A. That it be ſhort, diligent, humble, confounding, ſincere and entire.

Q. How, *ſhort*?

A. By avoiding ſuperfluous words and circumſtances.

Q. How, *diligent*?

A. By uſing a competent time and care in the *examen* of our *conſciance*.

Q. How, *humble*?

A. By making our *Confeſſion* with humble hearts.

Q. How, *confounding*?

A. By ſtirring up confuſion for our ſins.

Q. How, *ſincere*?

A. By confeſſing our ſins plainly without ſeeking to leſſen or excuſe them.

Q. How, *entire*?

A. By confeſſing not onely in what

what things we have sinned mortally, but also how often, as neer as we are able to remember.

Q. What if a man do knowingly leave out any one *mortal sin* in his Confession, for fear or shame?

A. He makes his whole Confession void, and commits a great Sacriledge by lying to the *Holy Ghost*, and abusing the *Sacrament*.

Q. How prove you that?

A. By the example of *Ananias* and his wife *Saphira*, who were struck dead at the feet of *S. Peter*, for daring to lie to the *Holy Ghost*, Acts 5. 5. 10.

Q. Is he that hath so done, bound to confesse all again?

A. Yes, all that are mortal, together with that which he left out.

Q. What is *Satisfaction*?

A. It is (speaking of it as part of this *Sacrament*) the *Sacramental Penance*, enjoyned us by the *Priest* at *confession*; besides which, we may also satisfie for our sins by

our

our own voluntary prayers, fasting, or other good works or sufferings.

Q. For what do we satisfie by that *Penance*?

A. For such temporal punishments as remain due sometimes to our sins, after the sins are forgiven us.

Q. How do you prove that *Priests* have power to impose *Penance*?

A. Out of 1 *Cor.* 5. 3. where S. Paul excommunicated the incestuous *Corinthian*; *I* (saith he) *absent in body, but present in spirit, have already judged him that hath so done, &c. to deliver such an one to* Satan *for the destruction of the flesh, that the soule may be saved.*

Q. How prove you that temporal punishments may remain due to our sins, after the sins themselves be forgiven us?

A. First, because *Adam* after his sin was forgiven him, was not-

notwithstāding cast out of *Paradise* forever, and his whole posterity made subject unto death and many miseries, in punishment of that sin, *Gen.* 3. 24.

Secondly, because *David* after his sin of *Adultery* was forgiven him, was temporally punished for it with the death of his child; *Our Lord* (saith *Nathan*) *hath taken away thy sin, neverthelesse thy son shall die*, 2 Kin. 12. 13, 14.

Thirdly, because *whom our Lord loveth, he chastiseth*, Heb. 12. 6.

Q. By what other means are those temporal punishments released?

A. By *Indulgences*.

Q. What is an *Indulgences*?

A. Not a pardon for sins to come, or leave to commit sin, (as Protestants do falsly and slanderously teach) but a releasing only of such temporal punishmēts as remain due to those sins, which have already been forgiven us by

by *Penance* and *Confession*.

Q. How doth an *Indulgence* release those punishments?

A. By the superabundant merits of *Christ* and his *Saints*, which it applies to our soules, by the special grant of the *Church*.

Q. When did *Christ* give his *Church* power to grant *Indulgences*?

A. When he said to *S. Peter*, *To thee wil I give the Keys of the Kingdom of Heaven, whatsoever thou shalt bind on earth, it shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven*, S. Mathew 16. 19.

Q. How prove you that the *Apostles* did ever use this power?

A. Out of 2 *Cor.* 2. 10. where *S. Paul* remitted part of the *Corinthians penance*; *To him that is such an one* (saith he) *this rebuke sufficeth, &c. whom you have pardoned any thing, I also*.

Q. What is required for the gaining of an *Indulgence*?

A. That we perform the works enjoyned us, and that the laſt part of them be done in ſtate of grace.

Q. What are thoſe works?

A. Faſting, Prayer, and Almeſdeeds.

Extreme Vnction expounded.

Q. WHat is the fifth *Sacrament*?

A. *Extreme Vnction.*

Q. When did *Chriſt* inſtitute that?

A. The time is uncertaine: ſome think it was inſtituted at his laſt Supper; others, that it was done betwixt his Reſurrection and Aſcenſion.

Q. By whom was this *Sacrament* promulgated?

A. By *S. Iames* 5. 13, 14, 15. *Is any man ſick among you, let him bring in the Prieſts of the Church, and let them pray over him, annoyling him*

him with Oyle in the name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up, and if he be in sins, his sins shall be forgiven him.

Q. Who is capable of this *Sacrament*?

A. Every true and faithful *Christian* who is in moral danger of death by sickness, excepting Infants, fools, and such as are alwaies mad.

Q. What is the matter of it?

A. *Oyl* blessed by a *Bishop*.

Q. What is the form of it?

A. *By this annoyling, and his own most pious mercy, Our Lord pardon thee whatsoever thou hast sinned by thy seeing, &c.* and so of all the other sences, repeating the same words.

Q. What are the effects of *Extreme Vnction*?

A. It comforts the soule in her last Agony against despair, it remits Venial sins, & the relikes

of ſin, and reſtores corporal health, if it be expedient.

Q. How prove you that?

A. Out of *S. Mark* 6. 13. where we read, *That the Apoſtles annointed with Oyle many ſick, and healed them*; which anointing is inſinuated by many to have been a previous ſign of *Extreme Vnction*, & conſequently of its effects.

Q. Why then do ſo few recover after it?

A, Either becauſe recovery of the body is not expedient for the Soul; or becauſe the ſick deferred the *Sacrament* too long, as too many do; or for ſome other indiſpoſition in the receiver or giver of it.

Holy Order expounded.

Q. WHat is the ſixth *Sacrament*?

A. *Holy Order*.

Q. To whom doth this appertain? A.

A. To the *Rulers* and *Miniſters* of the *Church*, as *Biſhops*, *Prieſts*, *Deacons* and *Subdeacons*.

Q. What other proof have you for *Biſhops*, *Prieſts*, and *Deacons*?

A. For *Biſhops* and *Deacons*, out of *Phil.* 1. 1. *To all the Saints at Philippi*, (ſaith *S. Paul*) *with the Biſhops and Deacõs*: And for *Prieſts*, out of *S. Iames* above cited, *Is any man ſick among you, let him bring in the Prieſts of the Church, &c.*

Q. Where did *Chriſt* ordain this Sacrament?

A. At his laſt *Supper*, when he made his *Apoſtles Prieſts*, ſaying, *This is my body which is given for you, do ye this for a commemoration of me*, S. Luke 22. 19.

Q. What did *Chriſt* then give them power to do?

A. To offer the *unbloody Sacrifice* of his own Body and Blood, which he himſelf had there ordained, and offer'd under the outward forms of Bread and Wine.

Q. Why did he say, *Do ye this for a commemoration of me*?

A. Because the *unbloody Sacrifice* of the *Masse* is a commemoration or memorial of the *bloudy Sacrifice* made on the *Crosse*; nay more, it is a renovatiõ of it in an unbloody way.

Q. What are the effects of *Holy Order*?

A. It gives a spiritual power to ordain *Priests*, to consecrate the body and blood of *Christ*, to administer the *Sacraments*, serve the *Altar*, and to *preach*.

Q. What else?

A. It gives also a special grace for well doing of the foresaid offices.

Q. How prove you that?

A. Out of 1 *Tim.* 4. 14. *Neglect not the grace which is in thee by Prophesie, with the Imposition of the hands of Priesthood*.

Q. What is the proper office of a *Bishop*?

A.

A. To give *Holy Orders*, and *Confirmation*; to preach and govern the *Church*?

Q. How prove you that?

A. *To confirm*, out of Acts 8. above cited, where we read *two Bishops were sent to confirm the Samaritans.*

Q. How prove you that *Bishops* are of *Divine Right*, and have authority from God to rule the *Church*?

A. Out of *Acts* 20. 28. *Take heed unto your selves, and to the whole flock where in the Holy Ghost hath placed you Bishops, to rule the Church of God.*

Out of *Titus* 1. 5. *For this cause left I thee in* Creet, *that thou shouldest reform the things that are wanting, and ordain Priests by Cities,* (he was a *Bishop*.)

Q. what sin is it therefore to oppose *Hierarchy* and *Episcopacy*, either in the whole *Church*, or in particular *Churches* for private ends?

A. It is a ſin of *Rebellion* & *high Treaſon* againſt the peace and ſafety of *Chriſts* ſpiritual Common-wealth, the Church.

Q. How declare you that?

A. Becauſe no Law can ſubſiſt without guards and lookers to it: ſince therefore *Chriſt* hath ordained *Biſhops* to be the *Guards* and *Teachers* of his Law they who ſtrike at *Biſhops*, ſtrike alſo at the whole Law of *Chriſt*, and ſafety of the People.

Q. Why is it requiſite that *Biſhops* and *Paſtors* ſhould have ſuch great Revenews.

A. Becauſe they beare a conſiderable charge and office in the Common-wealth, therefore ought to have a competence for the performance of it. Secondly, that they may give the Laity an example of the true uſe of riches. And laſtly that it may breed a due reſpect both of their perſons and callings in ſuch as they are ſet to go-

govern, who cannot alwaies judge of their internall qualities.

Q. What is the office of a *Prieſt*?

A. To offer *Sacrifice*, and adminiſter the reſt of the Sacraments, excepting *Holy Order* and *Confirmation*.

Q. How prove you a *Sacrifice* in the *new Law*?

A. Firſt, becauſe there is a *Prieſthood*, as you have heard, and an *Altar*, according to that, *We have an Altar*, (*ſaith S. Paul*) *where of they have no power to eat, who ſerve the Tabernacle*, *Heb.* 13. 10.

Secondly, out of *Mal.* 1. 11. where he foretold the Sacrifice of the new Law, ſaying; *From the riſing of the Sun even to the going down, great is my Name amongſt the Gentiles, and in every place there is facrificing, and there is offered to my Name a clean oblation, ſaith the Lord of Hoſts*.

Thirdly, out of *S. Luke* 22. 19. 20. where *Christ* (who is *high Priest* for ever according to the order of *Melchisedech*) offered the *Sacrifice* of his own *Body* and *Blood* under the forms of *Bread* & *Wine*, saying, *this is my body which* is *given for you* (it was given for us you hear at his last *Supper*) *this is the Chalice, the new Testament in my blood, which Chalice* (according to the Greek Text) *is shed for you.*

Q. Is it lawful for *Priests* to marry?

A. It is not; there being a *Precept* of the *Church* against it, descéding to us by *Tradition* from the *Apostles*; neither did any of the *Apostles ever* accompagny with their wives, after their calling to the *Apostleship*. And a Vow of perpetual chastity being annexed to *Holy Orders* in the Latin or *Western Church*.

Q. Why is it requisite, that *Priests* should live chast and unmarried?

A.

A. Becauſe of all pleaſures the carnal moſt affects ſenſible nature, cauſing the greateſt extremities in man, and is the greateſt binder of man to earthly things; Wherfore it is an imployment little beſeeming thoſe, who are obliged by their very calling to draw the people from this clod of earth, & elevate their hearts to heavenly things.

Q. What are the *leſſer Orders*, of the *Church*?

A. *Acolyte*, *Lector*, *Exorciſt*, and *Porter*, according to the fourth Council of *Carthage*, Can. 6.

Q. Is it lawfull for *women* to *preach*, or to be *Prieſts*?

A. It is not; according to 1 *Cor.* 14. 34. *Let women hold their peace in Churches, for it is not permitted them to ſpeak, but to be ſubiect, as the Law ſaith.*

Q. Is it lawful for any man to uſurp and take upon him Prieſtly power, without the *Ordination* of the *Church*?

A.

A. It is not; according to *Heb.* 5. 1, 4. *For every high Prieſt, taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for ſins. Neither doth any man take the honour to himſelf, but he that is called of God, as* Aaron.

Q. What other proofe have you?

A. Out of S. Iohn 10. 1. *Amen, I ſay unto you, he that entreth not by the door* (Holy Order) *into the fold of the sheep, but climbs up another way, is a thief, and a Robber.*

Q. What if any Man pretend an extraordinary calling?

A. He muſt prove it by miracles, or elſe be eſteemed an *Impoſtor*.

Q. What examples have you againſt the uſurpation of *Prieſtly Power*?

A. That of King *Ozias*, who was preſently ſtruck by God with a Leproſie in his forehead, for uſurping the Prieſtly Offices of offering or burning Incenſe in the

the Temple, 2 *Paralip.* 26. 19.

Q. What beſides?

A. The example of *Core*, *Dathan*, & *Abiron*, who, for uſurping the Office of *Prieſts* (though they were themſelves true Believers) were ſwallowed up alive by the earth, *Numb.* 16. 32. and 250. others, who were offering *Incenſe* with them, were conſumed with fire from heaven, *v.* 35. with fourteen thouſand and ſeven hundred more which were alſo burnt with fire from heaven, for only ſiding with them, v. 49.

Matrimony expounded.

Q. WHat is the ſeventh *Sacrament*?

A. *Matrimony*.

Q. Where was *Matrimony* firſt ordained?

A. In *Paradiſe*, by Almighty God, when he gave *Eve* a wife to *Adam*, who preſently ſaid, *Wherefore*

fore a man shall leave his Father, and his Mother, and shall cleave to to his wife, and they shall be two in one flesh. Gen. 2. 22. 24.

Q. Where was it made a *Sacrament* of the new Law?

A. Where and when Christ instituted this *Sacrament* is uncertain: some think it done, or at least insinuated at the Wedding of *Cana* in *Galilee*, where Christ was present, & wrought his first *Miracle, by turning water into wine*, S. Ioh. 2: Others, more probably, say it was done, when Christ declared the indissolubility of marriage, saying, *therefore now they are not two, but one flesh, that therefore which God hath joyned together, let not man separate*, Matth. 19. 6.

Q. Why was it requisite that *Marriage* should be made a *Sacrament*?

A. Because it is a contract wherein depends the chief happiness of a married life; as being ordained

ned for the reſtraint of ſinful concupiſcence, the good of poſterity, the wel ordering of our Domeſtical affairs, and the education of our children in the fear and ſervice of God: and therefore ought to be ranked in the higheſt order of thoſe actions, which Chriſt hath ſanctified for the uſe of man.

Q. How prove you *Marriage* to be a *Sacrament*?

A. Becauſe as you have heard, it is a conjunction made and Sanctified by God himſelf, & not to be diſſolved by any powet of man.

Q. What other proof have you?

A. Out of *Eph.* 5. 31, 32. *They ſhall be two in one flesh, this is a great Sacrament, but I ſpeak in Chriſt and in the Church.*

Q. What is the *matter* of this *Sacrament*?

A. The mutual conſent of the parties, and delivery of their bodies to one another.

Q.

Q. What is the form of it?

A. The words or signs which signifie the said present consent and delivery of their bodies.

Q. What are the effects of *Matrimony*?

A. It gives special grace to the married couple, to love and bear with one another, as also to bring up their Children in the fear of God.

Q. What is the principal *end* of Marriage?

A. To beget Children, & bring them up in the service of God; and the next to this, is, that man may have a remedy against concupiscence, and a helper in the way of Salvation.

Q. How great is the tie of *Marriage*?

A. So great, that it can never be dissolved, but by death, as you have heard out of *S. Mat.* 19.

Q. What are the Obligations of Man and wife?

A.

A. To love, honour, and comfort one another.

Q. What besides?

A. Husbands are obliged to cherish and comfort their wives; wives to be subject, obey, and fear their Husbands.

Q. How prove you that?

A. Out of *Col.* 3. 18, 19 *Women be subject to your husbands, as it behoveth in our Lord: Men love your wives, and be not bitter towards them.* And out of *Ephes.* 5. 22, 23. *Let women be subject to their husbands, as to our Lord, because the man is the head of the woman, as Christ is the head of the Church*; and v. 24. *But as the Church is subject to Christ, so also women to their husbands in all things.* Ang again, v. 33 *Let each man love his wife as himself, and let the wife fear her husband.*

Q. What else?

A. To render mutually the Marriage debt, according to that, *Let the Husband render his debt unto*

his

his Wife; and the Wife also in like manner to her Husband; The woman now hath not power of her own body, but the Husband, and in like manner the man hath not power of his own body, but the woman, 1 Cor. 7. 3, 4.

Q. Is it lawful for *children* to marry without the consent of their *Parents*?

A. It is not; neither is it lawful for *Parents* to force them to marry against their wills.

Q. Why are many so unhappy in their *Marriages*?

A. Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For what other reason?

A. Because they were lewd before Marriage, or married for *lust* or *wealth*, and not for the right end of Marriage.

Q. What meaneth the blessing of the *Priests* given in Marriage?

A. It is to beg all blessings of God

God for the new married couple.

Q. Why is the *Ring* put on the *fourth finger*?

A. Because that is called the *heart finger*, and hath (they say) a vein in it, which reacheth to the heart; So to signifie the hearty and constant love which ought to be betwixt man and wife.

Q. What signifies the *Ring* it selfe?

A. It is a *Symbol* of perfection and eternity, being equal in all parts, and Spherical in figure, without beginning or end; to intimate the perfect and perpetual love of man and wife.

Q. What are the best means to obtain good children?

A. Fasting, Prayer, and Almes-deeds; for so *S. Ioachim* and *Anne* obtained the *B. Virgin Mary*, and so the *B. Virgin* became the Mother of God.

Q. What obligatiō have *Parents* to their *children*?

A.

A. To instruct them in the faith of *Christ*, to give them good example, to feed and nourish, to provide for them in Marriage, and to correct their faults.

Q. What are the chiefe and most common Impediments of *Marriage*?

A. *Collateral Consanguinity* and *Affinity* to the fourth degree, inclusively; & in the right line all degtees are prohibited by the Law of Nature, and indispensable.

Q. Can the *Church* dispense in these *collateral degrees*?

A. She can; excepting only the first collaterall degree of consãguinity, to wit, betwixt *Brother* and *Sister*.

Q. How prove you that?

A. First, out of *Genes.* 29. 28. Were we read, that *Iacob* having first married *Lia*, took also *Rachel* her sister to wife, without scruple or reproofe; which was the first collaterall degree of Affinity.

Secon-

Secondly, out of *Gen.* 11. where *Abraham* took to wife *Sarah*, his Brother *Arans* daughter, which is the second collateral degree of consanguinity.

CHAP. XII.

The Cardinal Vertues expounded.

Q. HOw many *Cardinal Vertues* are there?

A. There be four: *Prudence*, *Justice*, *Fortitude*, and *Temperance*.

Q. Why are these called *Cardinal Vertues*?

A. Because they are fountains, and, as it were, the hinges of all good works.

Q. What is *Prudence*?

A. It is a vertue which makes us wary in all our actions, that we may neither deceive others,

nor

nor be deceived our ſelves, or which (according to the rule of Honeſty) preſcribes us what is to be deſired, and what to be avoided.

Q. How prove you that?

A. Out of *Eccleſ.* 3.32. *A wiſe heart that hath underſtanding wil keep it ſelfe from all ſin, and in the works of juſtice it ſhall have ſucceſſe.*

Q. What is *Iuſtice*?

A. It is a *Vertue* which gives every man his own, according to that, *Render to all men their due, to whom Tribute, Tribute; to whom Cuſtome, Cuſtome; to whom Feare, Feare; to whom Honour, Honour.* Rom. 13.7.

Q. What is *Temperance*?

A. It is a vertue which moderates our appetites and deſires, that they be according to reaſon, and not inordinate: *He that is abſtinent* (ſaith the *Wiſeman*) *ſhall encreaſe life*, Eccleſ. 37.

Q. What is *Fortitude*?

A.

A. It is a *Vertue*, by which the labours and dangers even of death it self, that are oppoſite ũto *Vertue*, are couragiouſly undertaken, and patiently ſuſtained: *The wicked man flyeth*, (ſaith *Solomon*) *when no man purſueth him; but the juſt man, as a confident Lyon, ſhall be without fear*, Prov. 28, And in St. *Pet.* 3. 14. we read, *The fear of them feare ye not, and be not troubled; but ſanctifie our Lord Chriſt in your hearts.*

Q. Is it neceſſary for a Chriſtian to be exerciſed in theſe vertues?

A. It is; for *we muſt not only decline from evil, but doe good*, Pſal. 36. 27.

CHAP.

CHAP. XIII.

The Gifts of the Holy Ghoſt expounded.

Q. HOw many be the gifts of the *Holy Ghoſt*?

A. Seven; *Wiſdom, Vnderſtanding, Councel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. What is *Wiſdom*?

A. It is a gift God, which teacheth us to direct our whole lives and actions to his honor, and the ſalvation of our ſouls,

Q. What is *Vnderſtanding*?

A. It is a gift of God, by which we are enabled to penetrate the high myſteries of our faith.

Q. What is *Councel*?

A. It is a gift of God, by which we diſcover the frauds and deceits of the Devil and are not cheated with them.

Q.

Q. What is *Fortitude*?

A. It is a gift of God, whereby we are enabled to undergo and despise all dangers for his sake.

Q. What is *Knowledge*?

A. It is a gift of God, by which we know and understand the Will of God..

Q. What is *Piety*?

A It is a gift of God, which makes us devout and zealous in his service.

Q. What is the *Fear of our Lord*?

A. It is a gift of God, which curbs our rashnesse, with-holds us from sin, and makes us obedient to Gods Law.

CHAP. XIV.

The twelve Fruits of the Holy Ghost *expounded*.

Q. HOw many be the *Fruits* of the *Holy Ghost*?

A. There be twelve, as you may see *Gal.* 5.

Q. What is the *first*?

A. *Charity*, whose nature and effects you know already.

Q. What is the *second*?

A. *Joy*, by which we are enabled to serve God with cheerful hearts.

Q. What is the *third*?

A. *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the world.

Q. What is the *fourth*?

A. *Patience*, which inables us to suffer all adversities for the love of God.

Q. What is the *fifth*?

A. *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. What is the *sixth*?

A. *Goodness*, which makes us hurt no man, and do good to all.

Q. What is the *seventh*?

A.

A. *Benignity*, which causeth an affable sweetnesse in our manners and conversation.

Q. What is the *eighth*?

A. *Mildness*, which allayes in us all the motions of passion and anger.

Q. What is the *nineth*?

A. *Fidelity*, which makes us punctual observers of our couvenants and promises.

Q. What is the *tenth*?

A. *Modesty*, which observes a fitting mean in all outward actions.

Q. What is the *eleventh*?

A. *Continency*; which makes us not onely abstemious in meat and drink, but in all other sensible delights.

Q. What is the *twelfth*?

A. *Chastity*, which keeps a pure Soul in a pure body.

Q. Who are they that have these fruits?

A. The children of God only,

for *whosoever are led by the spirit of God, they are the Sons of God*, Rom. 8. 14:

CHAP. XV.

The Works of Mercy (corporal and spiritual) expounded.

Q. HOw many are the works of Mercy *Corporal*?

A. Seven: 1, *To feed the hungry*. 2. *To give drink to the thirsty*. 3. *To cloath the naked*, 4. *To harbour the harbourlesse*. 5. *To visit the sick*. 6. *To visit the imprisoned*. And 7. *To bury the dead*.

Q. How prove you that these works are meritorious of a reward?

A. Because Christ hath promised the Kingdom of Heaven, as the reward of them, *Come, O ye blessed of my Father* (saith he) *and possesse*

ye

ye the Kingdom, &c. for I was hungry, and ye gave me to eat, &c. Mat. 25. 35, 36.

Q. When are we said to *feed and cloath Christ*?

A. As often as we feed and cloath the poor; *What ye have done* (saith he) *to one of my little ones, that ye have done unto me*, v. 40.

Q. Is the reward of these works a reward of Iustice?

A. It is; according to 2 Tim. 4. 7. 8. *I have fought a good fight*, (saith *S. Paul*) *there is a Crown of Iustice laid up for me, which our Lord will render to me at that day, a just Iudge.*

Q. What other proof have you?

A. Out of Heb. 6. 10. *For God is not unjust that he should forget the work and love, which you have shewed in his Name, who have Ministred unto the Saints, and do Minister.*

Q. How many be the *works of mercy Spiritual*?

A. Seven also, 1. *To give counsel to the doubtful.* 2. *To instruct the ignorant.* 3. *To admonish sinners.* 4. *To comfort the afflicted.* 5. *To forgive offences.* 6. *To bear patiently the troublesome.* 7. *To pray for the quick and dead.*

Q. How prove you *prayer for the dead?*

A. First out of the places above & after cited for *Purgatory*. Secondly, out of 1 S. Iohn 5. 16. *He that knoweth his brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death* (1. by final impenitence) therefore it is lawfull to pray for all such as die penitent, and confessing their sins. And in 2 *Mac.* 12. 46. we read, *It is a wholsom and holy cogitation, to pray for the dead, that they may be loosed from their sins.*

Q. How shew you these works to be meritorious?

A. Out of *Dan.* 12. 3. *They who*

who instruct others unto Iustice shall shine as Stars for all eternity.

CHAP. XVI.

The eight Beatitudes.

Q. WHat are the *eight Beatitudes?*

A. The sum of them is: 1 *Poverty of Spirit.* 2 *Meekneſſe.* 3 *Mourning.* 4 *To hunger and thirſt after Iuſtice.* 5 *Mercifulneſſe.* 5 *Cleanneſſe of heart.* 7. *To be Peace makers.* 8. *To ſuffer perſecution for Iuſtice ſake.* See S. Mat. 5.

Q. Whence ariſeth the neceſſity of ſuffering *Perſecution.*

A. Becauſe *all that wil live piouſly in Ieſus Chriſt ſhall ſuffer Perſecutiõ.* 2 Tim. 3. 12.

CHAP XVII.

The kinds of sin explicated.

Q. WHy is it necessary for a *Christian* to know the natures and kinds of sin?

A. That so he may detest and avoid them.

Q. How many kinds of sin be there?

A. Two: namely, *Original* and *Actual*.

Q. What is *Original sin*?

A. It is a priuation of *Original Iustice*, which we inherit from our first parent *Adam*, being all, by course of nature conceived and born in that privation; or *Original sin*.

Q. How prove you that?

A. Out of *Rom.* 5. 12. *Therefore as by one man sin entered into the world*,

world, and by sin death, and so unto all men death did passe, in whom all have sinned.

Q. What are the effects of *Original sin*?

A. *Concupiscence, Ignorance, evil Inclination, Proneness to sin, Sickness* and *Death.*

Q. How is *Original sin* taken away?

A. By holy *Baptisme.*

Q. Whither goe Infants that die without *Baptisme*?

A. To the upper part of hell, where they endure the pain of losse (though not of sense) and shall never see the face of God.

Q. How prove you that?

A. Out of *S. Iohn* 3, 5. *unless a man be born again of water and the Spirit, he cannot enter into the Kingdom of God?*

Q. What is *Actual sin*?

A. It is a *thought, word,* or *deed,* contrary to the law of God,

Q. What is a sin of *Omission*?

A. To omit any thing willingly, which is commanded by God, or by his *Church*.

Q. Why is *actual sin* so called?

A. Because the material part of it is commonly some voluntary act of ours.

Q. Is all sin volûtary and deliberate?

A. It is; because (speaking of *actual sin*) no man sinneth in doing that, which is not in his power to avoid.

Q. What other proofe haue you?

A. Because the whole *Gospel* of *Christ* is nothing else, but an Exhortatiõ to do good, and avoid evil, thẽ which nothing were more vain, if it be not in the free election and power of man, as assisted by Gods grace, to do or not to do such things.

Q. What Scripture have you for that?

A. First, out of *Gen.* 4. 7. *If thou*

thou do wel, shalt not thou receive again? But if thou doeſt ill, shal not thy ſin be forthwith preſent at the door? but the deſire thereof shal be under thee, and thou shalt have dominion over it.

Secondly, out of *Deut.* 30. 19. 20. *I call to witneſſe this day Heaven and Earth, that I have propoſed to thee life and death, bleſſing and curſing, chooſe therefore life, that thou maiſt live.*

Thirdly, out of 1 *Cor.* 7. 37. *He that hath determined in his heart being ſetled, not having neceſſity, but having the power of his own will; and hath judged in his heart to keep his Virgin, doth well;* (you ſee man hath power of his own wil) and in *Phil.* 4. 13. *I can doe all things* (ſaith *S. Paul*) *in him that ſtrengthneth me.*

Q. Doth not the efficacy of Gods grace hinder and hurt the freedom of our wil?

A. No, it perfects it; according

to

to 1 *Cor.* 15. 10, 11. *I have laboured more abundantly* (saith *S. Paul*) *then all they: yet not I, but the grace of God with me.* You hear the grace of God did not hinder, but perfect his working.

Q. How is *Actual sin* divided?

A. Into *mortal* and venial.

Q. What is *mortal sin*?

A. Any great offence against the charity of God, or our neighbour: and is so called, because it kils the Soul, and robs it of the spiritual life of grace.

Q. What is *venial sin*?

A. A smal and very pardonable offence against God, or our neighbour.

Q. How prove you that some sins are *mortal*?

A. First, out of Rom. 6. 23. *For the stipend of sin is death.* And v. 21. *What fruit therefore had you then in those things for which now you are ashamed? For the end of them is death.*

Secon-

Secondly, out of *Wiſdom* 16. 14. *For a man by malice killeth his own ſoul.* And out of *Ezek.* 18. 4. *The Soul that ſhall ſin, the ſame ſhall die.*

Q. How prove you that ſome ſins are onely *venial*?

A. Firſt, out of 1 *S. Iohn* 1. 8. where ſpeaking of ſuch as walk in the light, and are cleanſed from all *mortall* ſin by the blood of Chriſt, he adds, *If we will ſay we have no ſin, we ſeduce our ſelves, and the truth is not in us.*

Secondly, *in many things we all offend*, *S. Iames* 3. 2. and in *Prov.* 24. 16. *The juſt man falleth ſeven times*: not *mortally*, for then he were no longer juſt, therefore *veniall.*

Thirdly, out of *S. Mat.* 12. 36. *But I ſay unto you, every idle word which men ſhal ſpeak, they ſhal render an account for at the day of Iudgment.* Now, God forbid every idle word ſhould be a *mortal ſin.*

Q. What are the effects of *venial ſin*?

A.

A. It doth not rob the Soul of life, as *Mortal* doth, but only weakneth the fervour of Charity, and by degrees disposeth unto *Mortal*.

Q. Why are we bound to shun not only *mortal*, but *venial sins*?

A. *Because he that contemneth small things, shal fall by little and little*. Eccles. 19. 1.

Q. What other proofe have you?

A. Because *no polluted thing shal enter into the heavenly Hierusalem*. Apoc. 21. 27. be it polluted with *mortal* or *venial sin*.

Q. How shal we be able to know when any sin is *mortal*, and when but *venial*?

A. Because to any *mortal sin* it is required, both that it be deliberate, and perfectly voluntary; and that it be in a matter of weight against the Law of God; one or both of which conditions is alwaies wanting in a *venial sin*.

Q.

Q. How is *mortal sin* remitted?

A. By hearty *penance* and *contrition*.

Q. How is *Venial sin* remitted?

A. By all the *Sacraments*, by *holy Water*, *devout Prayer*, and the like.

Q. Whither go such as die in *mortal sin*?

A. To Hel, for all eternity, as you have heard in the *Creed*.

Q. Whither go such as die in *Venial sin*, or not having fully satisfied for the temporal punishments due to their *mortal sins*, which are forgiven them?

A. To *Purgatory*, til they have made ful satisfaction for them, and then to heaven.

Q. How prove you that there is a *Purgatory*, or penal place where Souls are purged after death.

A. Out of 1 *S. Pet.* 3. 18, 19. 20. *Christ being dead for our sins, came in spirit, and preached to them also that were in prison, which had been incre-*

incredulous in the daies of Noah, when the Ark was a building.

Q. What other proof have you?

A. Out of 1 Cor. 3. 13, 14, 15. *The work of every man shall be manifest, for the day of our Lord wil declare it, because it shall be revealed in fire, and the work of every one, of what kind it is, the fire shal try, if any mans work abide* (as theirs doth who have deserved no *Purgatory*) *he shal receive a reward: if any mans work burn* (as theirs doth who go to *Purgatory*) *he shal suffer detriment, but himself shal be saved, yet so as by fire.*

Q. What besides?

A. Out of *S. Mat.* 5. 26, 27. *Be thou at agreement with thy adversary betimes, whilst thou art in the way with him,* (that is in this life) *lest perhaps the adversary deliver thee to the Iudge, and the Iudge deliver thee to the Officer, and thou be cast into Prison,* (Purgatory) *Amen I say*

unto

unto thee, thou shalt not goe out from thence, til thou repay the last farthing.

Q. What other yet?

A. Out of *S. Mat.* 12. 32. *Some sins shal neither be forgiven in this world, nor in the world to come*: therefore there is a place of purging ād pardoning sins after this life.

Q. How is a man made guilty, or said to co-operate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these nine means: 1. By *counsel.* 2. By *command.* 3. By *consent.* 4. By *provocation.* 5. By *praise or flattery.* 6. By *silence.* 7. By *connivence.* 8. By *participation*, or 9. By *defence of the ill done.*

CHAP. XVIII.

The seaven deadly sins expounded.

Q. HOw call you the seven *deadly* or *capital sins*?

A. *Pride, Convetousnesse, Lechery, Anger, Gluttony, Envy, and Sloth*?

Q. What is *Pride*?

A. It is an inordinate desire of our own excellency or esteem.

Q. Why is *Pride* called *a capital sin*?

A. Because it is the head or fountain of many other sins.

Q. What for example?

A. *Vain-glory, Boastig, Hypocrisie, Ambition, Arrogancy, Presumption, and contempt of others*?

Q. What is *Vain-glory*?

A. An inordinate desire of humane praise.

Q.

Q. What is *Boasting*?

A. A folish cracking of our selves.

Q. What is *Hypocrisie*?

A. A counterfeiting of more piety and vertue then we have.

Q. What is *Ambition*?

A. An inordinate desire of honour.

Q. What is *Arrogancy*?

A. A high contempt of others, joyned with insolency and rashnesse.

Q. What is *Presumption*?

A. An attempting of things above our strength.

Q. What is *contempt of others*?

A. A disdainful preferring our selvs before others?

Q. What other daughters hath *Pride*?

A. *Pertinacy*, *Discord*, *Disobedience* and *Ingratitude*.

Q. What is *Pertinacy*?

A. A wilful sticking to our own opinions, contrary to the judgement of our betters.

Q.

Q. What is *Discord*?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is *disobedience*?

A. A refractorinesse to Parents and Superiors.

Q. What is *Ingratitude*?

A. A forgetting or neglecting of benefits?

Q. How prove you *Pride* to be a *mortal sin*?

A. Because we read, *That God resists the proud, and gives his graee to the humble*, 1 *S. Pet.* 5. 5. And *Pride is odious before God and men*, Eccl. 10. 7.

Q. What are the remedies of *Pride*?

A. To remember that holy Lesson of Christ: *Learn of me, because I am meek and humble of heart*, Mat. 11. 29. And to consider that we are sinful dust, and shall return again to dust: and that whatsoever good we have, or do, is the meer gift of God.

Q.

Q. What is the *Vertue* opposite to *Pride*?

A. *Humility*, Which teacheth us a lowly conceit of our selves: *He that humbleth himselfe, shal be exalted*, S. Mat. 23. 12.

Covetousnesse expounded.

Q. WHat is *covetousnesse*?

A. An inordinate desire of riches.

Q. When is *Covetousnes* a mortal sin?

A. When either we desire unjustly that which is another mans, of some considerable value; or else refuse to give of that which is our own to such as are in any extream or moral necessity.

Q. How prove you the first part?

A. Out of 1 *Tim.* 6. 9. *Unprofitable and hurtful desires drown men into destruction and perdition: for the root of all evils is covetousnesse.*

Q.

Q. How prove you the later part?

A. Out of 1 *S. Iohn* 3.17. *He that hath the substance of this world, and shal see his brother have necessity, and shal shut his bowels from him, how doth the charity of God abide in him?*

Q. What other proof have you for *Almes*?

A. Out of *S. Luke* 11. 41. *But yet that which remains, give alms, and behold all things are clean unto you.* And out of *Dan.* 4. 24. *Redeem thy sins with alms, and thy iniquity with the mercies of the poor.*

Q. What are the daughters of *Couetousnesse*?

A. *Hardnesse of heart; Vnmercifulnes to the poor; Vnquiet Solicitude; Neglect of heavenly things; And confidence in things of this world.*

Q. What else?

A. *Vsury, Fraud, Rapine, Theft, &c.*

Q. What are the remedies of *Covetousnesse*? A.

A. *To consider, that it is a kind of Idolatry*, according to *Coloss.* 3. 5. And that *it is harder for a rich man to enter Heaven, then for a Camel to passe through the eye of a Needle.* S. Mat. 19. 24.

Q. What are the *vertues* opposite to *Covetousnesse*.

A. *Liberality*, which makes a man give freely to the poor. And *Justice*, which renders all men that which is theirs. *It is a more blessed thing to give* (saith our Lord) *then to take*, *Acts* 20. 35. And. in 2 *Cor.* 9. 6. *S. Paul* saith, *He that soweth sparingly also shal reap, but he that soweth in blessing, of blessings also shal he reap, for God loves a chearful giver.*

Lechery expounded.

Q. WHat is *Lechery*?

A. An inordinate desire of carnal sin, or delights of the flesh.

Q.

Q. How prove you the gravity of this sin?

A. Because the whole world was once drowned, and the Cities of *Sodom* and *Gomorrah* were burnt with fire from heaven for it, *Gen.* 7. 21. and 19. 25.

Q. What other proofe haue you?

A. Out of *Rom.* 8. 13. *For if you live according to the flesh, you shall die; but if by the spirit you mortifie the deeds of the flesh, you shall live.*

Q. What are the degrees of *Lust*?

A. *Thought, Delight, Consent,* and *Act.*

Q. What are the *daughters* of *Lust*?

A. *Fornication, Whoredom, Adultery, voluntary Pollution, Vnchast sights and Touches, Wanton kisses and speeches.*

Q. How prove you *voluntary pollution* to be a mortal sin?

A. Out of *Gen.* 38. 9. where we read

read that *Onan* was ſtruck dead by God in the place, for ſhedding the ſeed of nature out of the due uſe of marriage, to hinder generation: Which fact the holy text cals a *deteſtable thing*; Her alſo, who was elder brother to the ſaid *Onan*, was ſlain by *God*, as we read in the ſame chapter v. 7. And it is generally thought by Expoſitors, that his ſudden dearh was in punishment for the like ſin of *Pollution*.

Q. Why are *luſtful kiſſes and touches mortal ſins*?

A. Becauſe they vehemently diſpoſe to *fornication and pollution*.

Q. Is kiſſing by way of civility, when we meet a ſtranger, any ſin?

A. No, it is not.

Q. What are the remedies of *Luſt*?

A. To conſider the beaſtlineſſe of it, And that by it we make our bodies, which are *the Mem-*

bers of Christ, to be the Members of an Harlot, 1 Cor. 6. 15. 16.

Q. What else?

A. To consider that God and his Angels are eye-witnesses of it, how private soever it may seem.

Q. What is the *vertue* opposite to *Lechery*?

A. *Chastity*, which makes us abstain from carnal pleasures. *Let us behave our selves* (saith *S. Paul*) *as the Ministers of God, in much patience, in watching, in fasting, in chastity*. 2 Cor. 6, 6.

Q. How prove you the greatness of this *vertue*?

A. Out of *Apoc.* 14. 4. *These are they who were not defiled with women, for they are Virgins: These follow the Lamb, whither soever he shal go.*

Envy expounded.

Q. WHat is *Envy*?

A. It is sadnesse or repining at anothers good, in as much as it seems to lessen onr own excellency.

Q. How prove you *Envy* to be *mortal*?

A. Because by the *Divels Envy death entred into the world, and Envy was the cause of all sin*, Wisdom 2. 24.

Q. What are the daughters of *Envy*?

A. *Hatred*, *Detraction*, *Rash judgement*, *Strife*, *Reproach*, *Contempt*, *and Rejoycing at anothers evil*.

Q. What are the remedies of *Envy*?

A. To consider that it robs us of Charity, and deforms us to the likenesse of the *Devil*.

Q. What is the *vertue* opposite to *Envy*?

A. *Brotherly love*, which is the chiefeſt badge of Chriſtianity: *In this men shal know that you are my Diſciples, if you love one another*, S. Io. 13. 35.

Gluttony expounded.

Q. WHat is *Gluttony*?

A. An inordinate exceſſe, or deſire of exceſſe in meat or drink.

Q. How prove you that to be a *mortal ſin*?

A. Out of 1 *Cor.* 6. 10. *Drunkards shal not poſſeſſe the Kingdom of God.* And S. *Luke* 21. 34. *Take heed to your ſelves: leſt your hearts be overcharged with ſurfeiting and drunkenneſs.*

Q. What are the daughters of *Gluttony*?

A. *Babling, Scurrility, Spuing, ſtinking of drink, and dulneſſe of Soul and body.*

Q. What are the remedies of it?

A.

A. To consider the abstinence of *Christ* and his *Saints*, and that *gluttons are enemies to the Crosse of Christ, whose end is destruction*, Phil. 3. 19.

Anger expounded.

Q. WHat is *Anger*?

A. An inordinate desire of revenge.

Q. How prove you *Anger* to be a *mortal sin*?

A. Out of S. *Mat.* 5. 22. *Whosoever shal be angry with his brother, shal be guilty of judgement, &c. And whosoever shal say, thou fool, shal be guilty of hell fire*.

Q. What are the *Daughters* of *Anger*?

A. *Hatred, Swelling, Fury, Clamour, Threats, Contumely, Cursing, Blasphemy and Murder*.

Q. What are the remedies of *Anger*?

A. To remember that Holy

Leſſon of *Chriſt*, Luke 21. 19. *In your patience you shal poſſeſſe your ſouls*. And that of *S. Paul*. *Be gentle one to another, pardoning one another, as alſo God in Chriſt hath pardoned you*, Epheſ. 4. 32.

Q. What is the *vertue* oppoſite to *Anger*?

A. *Patience*, which ſuppreſſeth in us all paſſion and deſire of revenge.

Q. How prove you the neceſſity and force of *patience*?

A. Out of *Heb.* 10. 36. *Patience is neceſſary for you, that doing the will of God, you may partake of the promiſe*.

Sloth expounded.

Q. WHat is *Sloth*?

A. A lazineſſe of mind, neglecting to begin or proſecute good things.

Q. How prove you *Sloth* to be a *deadly ſin*?

A.

A. Out of *Apoc.* 3. 16. *Because thou art neither cold nor hot, but lukewarme, I wil begin to cast thee out of my mouth.*

Q. What other proof have you?

A. Out of *S. Mat.* 25. 30. *And the unprofitable servant cast ye forth into exteriour darknesse.*

Q. When is *Sloth mortal*?

A. As often as by it we break any *Commandemcnt of God or his Church.*

Q. What are the daughters of *Sloth*?

A. *Tepidity, Pusillanimity, Indevotion, Wearinesse of life, Aversion from spiritual things, and distrust of Gods mercy.*

Q. What are the remedies of *Sloth*?

A. To remember that of *Ieremy* 48. 10. *Cursed be he that doth the work of our Lord fraudulently.* And to consider with what diligence men doe worldly businesses.

Q. What is the *vertue* opposite to *sloth*?

A. *Diligence*, which makes us careful and zealous in performing our duties both to God and man. *Take heed, watch and pray, for you know not when the time is; strive to enter by the narrow gate, for many, I say to you, shal seek to enter, and shal not be able*, S. Mark 13. 33. S. Luke 13. 24.

CHAP. XIX.

The sins against the Holy Ghost expounded.

Q. HOw many are the *sins against the Holy Ghost*?

A. Six: *Despaire of salvation, Presuption of Gods mercy; to impugne the known truth; Envy at anothers known good; Obstinacy in sin; and final Impenitence.*

Q.

Q. What is *deſpaire of ſaluation*?

A. It is a diffidence in the mercies and power of God, as alſo in the merits of *Ieſus Chriſt*, as if they were not of force enough to ſave us. This was the ſin of *Cain*, when he ſaid, *My ſin is greater then that I can deſerve pardon*, Gen. 4. 13. And of *Iudas*, when *caſting down the ſilver pieces in the Temple, he went and hanged himſelfe*, S. Mat. 27. 4, 5.

Q. What is *preſumption of Gods mercy*?

A. A foolish confidence of ſalvation, without good life, or any care to keep the *Commandements*, ſuch as they have, who wil be ſaved by *faith* only without *good works*.

Q. What is it to impugne the *known truth*?

A. To argue obſtinately againſt known points of Faith, or to pervert the way of our Lord by forging lies and ſlanders, as *Here-*

tiques doe, when they teach the ignorant people, that Catholiques worship Images, as Gods, and give Angels and Saints the honour which is due to God; or that the Pope for a little money giues us pardons to commit what sins we pleaſe: Then all which greater falshoods cannot be invented.

Q. What is *Envy at anothers ſpiritual good*?

A. A ſadneſſe or repining at anothers growth in vertue and perfection, ſuch as *Sectaries* ſeem to have when they ſcoffe and are troubled at the frequent *Faſts, Prayers, Feaſts, Pilgrimages, Almeſdeeds, Vowes, and Religious Orders of the Catholique Church*, calling them *Superſtitions* and *Fooleries*, becauſe they have not in their *Churches* any ſuch practiſes of piety.

Q. What is *Obſtinacy in ſin*?

A. A wilful perſiſting in wickedneſſe, and running on from ſin

to ſin, after ſufficient inſtruction and admonition.

Q. How ſhew you the grauity of this ſin?

A. Out of *Heb.* 10. 26, *If we ſin willingly, after the knowledge of the truth receiued, now there is not left an Hoſt for ſins, but a certain terrible expectation of judgement.*

Q. What other proofe haue you?

A. Out of 2 *S. Pet.* 2. 21. *It was better for them not to know the way of Iuſtice, then after the knowledge, to turn back from that holy Commandement which was given them.*

Q. What is *final impenitence*?

A. To die without either *confeſſion* or *contrition* for our ſins, as thoſe do of whom it is ſaid, *With a hard neck, and with uncircumciſed ears, you haue alwaies reſiſted the Holy Ghoſt, Act.* 7. 51. And in the perſon of whom *Iob* ſpeaks, ſaying, *Depart thou from us, and we wil not haue the knowledge*

of

of thy waies, Iob. 21, 14.

Q. Why is it said, *that these sins shal never be forgiven, neither in this world, nor in the world to come?*

A. Not becauſe there is not a power in God, or in the Sacraments to remit them, if we confeſs them, and be ſorry for them, excepting onely *final impenitence*, of which we read, *There is a ſin to death, for that I ſay not that any man ask*, 1 S. Ioh. 5. 16. but becauſe men very ſeldō do hearty penance for them.

Q. How prove you that?

A. Out of 1 S. Ioh. 1. 9. *If we confeſſe our ſins, he is faithful and juſt to forgive our ſins, and cleanſe us from all iniquity.*

CHAP. XX.

The sins that cry to heaven for vengeance, expounded.

Q. HOw many such sins are there?

A. *Foure.*

Q. What is the first of them?

A. *Wilful Murder*; which is voluntary and unjust taking away anothers life.

Q. How shew you the gravity of this sin?

A. Out of *Gen.* 4. 10. where it is said to *Cain*, *What hast thou done? The voice of the blood of thy brother crieth to me from the earth; now therefore shalt thou be cursed upon the earth.* And *S. Mat.* 26. 52. *All that take the sword shal perish with the sword.*

Q. What is the *Second*?

A. *Sin of Sodome*, or Carnal sin against nature, which is a voluntary shedding of the seed of nature out of the use of Marriage, or lust with an vndue sex or kind.

Q. What have you against this?

A. Out of *Gen.* 19. 13. where we read of the *Sodomites*, and their sin, *We wil destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them*; (And they were burnt with fire from heaven.)

Q. What is the *Third*?

A. *Oppression of the poor*, which is a cruel, tyrannical, and unjust dealing with inferiours.

Q. What have you against that?

A. Out of *Exod.* 22. 22. *Ye shal not hurt the widdow and the fatherlesse: if you doe hurt them, they wil cry unto me, and I wil hear their cry, and my fury shal take indignation, and I wil strike you with the sword.* And out of *Esay* 10. 1, 2. *Woe*

to

to them that make unjuſt Laws, that they might oppreſſe the poor in judgement, and do violence to the cauſe of the humble of my people.

Q. What is the Fourth?

A. *To defraud Workmen of their wages*; which is to leſſen, or detain it from them.

Q. What have you againſt that?

A. Out of *Eccleſ.* 34. 27. *He that sheddeth blood, and he that defraudeth the hired man are brethrē.* And out of *S. Iames* 5, 4. *Behold the hire of the workmen that have reaped your fields, which is defrauded by you, crieth, and the cry hath entred into the eare of the Lord God of Sabbath.*

CHAP.

CHAP. XXI.

The four last things expounded.

Q. WHat are the *Four last things*?

A. *Death, Judgement, Hell, and Heaven.*

Q. What understand you by *Death*?

A. That we are all mortal, and shal once die; how soon we are, uncertain, and therefore must be alwaies prepared for it?

Q. How prove you that?

A. Out of *Heb.* 9. 27. *It is decreed for all men once to die.* And *S. Mat.* 25. 13. *Watch ye therefore, because ye know not the day nor the hour.*

Q. What is the best preparative for *death*?

A.

A. A godly life, and to be often doing *Penance* for our ſins; and ſaying with *S. Paul*, *I deſire to be diſſolved, and to be with Chriſt*, Phil. 1. 23.

Q. What elſe?

A. To remember often that of *S. Mat.* 16. 25. *He that wil ſave his life ſhal loſe it, and he that ſhal loſe his life for me, ſhal finde it.*

Q. What underſtand you by *Judgement*?

A. I underſtand, that (beſides the general judgement at the laſt day) our Souls, as ſoon as we are dead, ſhal receive their particular judgment at the tribunal of *Chriſt*, according to that, *Bleſſed are the dead that die in the Lord, from henceforth now, ſaith the ſpirit, they reſt from their labours, for their works follow them*, Apoc. 14. 13.

Q. What is the beſt preparative for this *Judgment*?

A. To remember often that of *Heb.* 10. 31. *It is a terrible thing to fall*

fal into the hands of the living God. And that of 1 *Cor.* 11. 31. *For if we did judge our selves, we should not be judged.*

Q. What understand you by *Hel?*

A. That such as die in *mortal sin*, and the disfavour of God, *shal be tormented there both day and night, for ever and ever*, Apoc. 20. 10. *There shal be wecping, howling, and gnashing of teeth, the worm of conscience shal alwaies gnaw them, and the fire that torments them shal never be extinguished*, *S. Mat.* 8. 12. and *S. Mark* 9. 44.

Q. What understand you by *Heaven?*

A. That the elect and faithful *servants* of God shal reign with him for ever in his Kingdom, *where he hath prepared such delights and conforts for them, as neither eye hath seen, or eare hath heard, neither hath it ascended into the heart of man*, 1 Cor. 2. 9.

Q.

Q. How prove you that?

A. Out of *S. Mat. 7. 21. He that doth the wil of my Father which is in heaven, shal enter into the Kingdom of heaven.*

Q. What utility is there in the frequent memory of theſe things?

A. Very great, according to that, *In all thy works remember thy laſt things, and thou shalt never ſin*, Eccleſ. 7. 40. which God of his great mercy give us grace to do, *Amen.*

CHAP. XXII.

The Subſtance or Eſſence, and Ceremonies of the Maſſe *expounded.*

Q. WHat is the Subſtance or Eſſence of the *Maſſe*?

A.

A. It is the unbloudy sacrificing of *Christs* body and blood under the forms of Bread and Wine. The word *Masse*, used in English, being derived from *Missa* in Latin, and the word *Missa* (though it may have other derivations) may be wel taken from the Hebrew word *Missach*, which signifies a free voluntary Offering.

Q. Who instituted the substance or Essence of the *Masse*?

A. Our Saviour Christ at his last Supper, when he consecrated (i.) converted the substances of bread and wine into his own true body and blood, and gave the same to his Disciples under the outward forms of bread and wine, commanding them to do what he had done, in commemoration of him, *S. Luke* 22. 19.

Q. Who ordained the *Ceremonies* of the *Masse*?

A. The *Church*, directed by the *Holy Ghost*.

Q.

Q. For what end did she ordain them?

A. To ſtir up devotion in the people, and reverence to the ſacred myſteries.

Q. For what other end?

A. To inſtruct the ignorant in ſpiritual and high things, by ſenſible and material ſigns, and by the glory of the *Militant*, to make them apprehend ſomething of the glory of the *Triumphant Church*.

Q. What warrant hath the *Church* to ordain *Ceremonies*?

A. The authority of God himſelf in the old Law, commanding many and moſt ſtately Ceremonies in things belonging to his Service. See the whole Book of *Leviticus*.

Q. What beſides?

A The example of *Chriſt* in the new Law, uſing dirt and ſpettle to cure the blind, the deaf, and dumb. He proſtrated himſelf at his prayer in the Garden three times.

times. He lifted up his eyes to heaven and groaned, when he was raising *Lazarus* from the dead, which were all *Ceremonies*.

Q. Did he use any *Ceremonies* at his last Supper, where he ordained the Sacrifice of the *Masse*.

A. He did, for he washed the feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.

Q. What signifie the several Ornaments of the *Priest*?

A. 1. The *Amis*, or Linnen Veile, which he first puts on, represents the Veil, with which the Iews covered the face of *Christ*, when they buffered him in the House of *Caiphas*, and bad him *prophecy, who it was that stroke him.*

2. The *Albe*, signifies the white garment, which *Herod* put on him, to intimate, that he was a Fool.

3. The *Girdle*, signifies the cord that bound him in the *Garden*.

4. The

4. The *Maniple*, the cord which bound him to the Pillar.

5. The *Stole*, the cord, by which they led him to be Crucified.

6. The Prieſts upper *Veſtment* repreſents both the ſeamleſſe coat of *Chriſt*, and alſo that purple Garmeut with which they cloathed him, in deriſion, in the houſe of *Pilate*.

7. The *Altar* repreſents the Croſſe, on which he offered himſelf unto his Father.

8. The *Chalice* the Sepulchre or grave of *Chriſt*.

9. The *Patin*, the ſtone which was rolled to the door of the Sepulchre.

10. The *Altar clothes*, with the *Corporal* and *Pal*, the Linnen, in which the dead body of *Chriſt* was shrouded, and buried. Finally, the *Candles* on the *Altar* put us in mind of that light which Chriſt brought unto the world by his paſſion, as alſo of his immortal

and

and evershining Divinity.

Q. What meaneth the Priests coming back three steps from the Altar, and humbling himselfe, before he begins?

A. It signifies the prostrating of *Christ* in the Garden, when he began his Passion.

Q. Why doth the Priest bow himself again at the *Confiteor*?

A. To move the people to humiliation, and to signifie that by the merits and passion of *Christ* (which they are there to commemorate) salvation may be had, if it be sought with a contrite and humble heart.

Q. Why doth he beat his brest at *Mea Culpa*?

A. To teach the people to return unto the heart, and signifie that all sin is from the heart, & ought to be ascribed to the heart with hearty sorrow.

Q. Why doth the *Priest*, ascending to the Altar, kisse it in the middle?

A.

A. Becauſe the Altar ſignifies the Church, compoſed of divers people, as of divers living ſtones, which *Chriſt* kiſſed in the middle, by giving a holy kiſſe of peace and unity both to the Iews and Gentiles.

Q. What ſignifies the *Introite*?

A. It is, as it were, the entrance into the Office, or that which the Prieſt ſaith firſt after his coming to the Altar, and ſignifies the deſires and groanings of the ancient Fathers, longing for the coming of *Chriſt*,

Q. Why is the *Introite* repeated twice?

A. To ſignifie the frequent repetition of their deſires and ſupplications.

Q. Why doe we adde unto the *Introite*, *Gloria Patri*, &c. *Glory be to the Father*, *&c.* Amen?

A. To render thanks to the moſt Bleſſed Trinity for our Redeption, accomplished by the Croſſe.

Q. What means the *Kyrie Eleison*?

A. It signifies, *Lord have mercy on us*, and is repreated thrice in honour of the *Father*, thrice in honour of the *Son*, and thrice in honour of the *Holy Ghost*.

Q. Why so often?

A. To signifie our great necessity, and earnest desire to finde mercy.

Q. What signifies the *Gloria in excelsis Deo*?

A. It signifies, *Glory be to God on high*, and is the song which the Angels sung at the birth of *Christ*; used in this place to signify, that the mercy, which we beg, was brought us by the birth and death of *Christ*.

Q. What means the *Oremus*?

A. It signifies, *Let us pray*; and is the Priests addresse to the people; by which he invites them to ioyn with him both in his prayer and intention.

Q.

Q. What means the *Collect*?

A. It is the *Priests Prayer*, and is called a *Collect*, because it collects and gathers together the supplications of the multitude, speaking them all with one voyce; and also, because it is a collection or sum of the *Epistle* and *Gospel* for the most part of the yeare, especially of all the Sundaies.

Q. Why doth the Clerk say, *Amen*?

A. He doth it in the name of the people, to signifie they all concur with the *Priest* in his Petition or Prayer.

Q. what meaneth the *Dominus vobiscum*?

A. It signifies, *Our Lord be with you*, and is used to beg Gods presence and assistance to the people in the performance of that work.

Q. Why is it answered, *Et cum spiritu tuo*, *And with thy spirit*?

A. To signifie, that the people

with one consent do beg theli ke for him.

Q. Why are all the prayers ended with, *Per Dominum nostrum Iesum Christum*, &c. *Through our Lord Iesus Christ*, &c.

A. To signifie, that whatsoever we beg of God the Father, we must beg it in the name of *Iesus Christ*, by whom he hath given us all things.

Q. What means the *Epistle*?

A. It signifies the *old Law*, as also the preaching of the *Prophets* and *Apostles*, out of whom it is commonly taken; and it is read before the *Gospel*, to intimate, that the *old Law* being able to bring nothing to perfection, it was necessary the *new* should succeed it.

Q. What means the *Gradual*?

A. It signifies the Penance preached by *S. Io. Baptist*; and that we cannot attain the salvation of *Christ*; but by the holy degrees of Penance.

Q.

Q. What means the *Alleluia*?

A. It is the voice of men rejoycing and aſpiring to the joyes of Heaven.

Q. Why is the *Alleluia* repreated ſo often at the Feaſt of *Eaſter*?

A. Becauſe that is the joyful ſolemnity of our Saviours Reſurrection.

Q. Why betwixt *Septuageſima* and *Eaſter* is the *Tract* read in place af the *Gradual*?

A. becauſe that is a time of Penance, and mourning, and therefore the *Tract* is read with a mournful ād ſlow voice, to ſignifie the miſeries and banishment of this life.

Q. What is the *Tract*?

A. Two or three Verſicles betwixt the Epiſtle and Goſpel, ſung with a ſlow long protracted tone,

Q. Why do we riſe up at reading the *Goſpel*?

A. To ſignifie our readineſſe to go and do, whither, and

whatsoever is commanded us.

Q. What means the *Gospel*?

A. It signifies the preaching of *Christ*, and is the happy Embassy or message of *Christ* unto the world.

Q. Why is the *Gospel* read at the North end of the *Altar*?

A. To signifie that by the preaching of the *Gospel* of *Christ*, the Kingdom of the devil was overthrown.

Q. How prove you that?

A. Because the devil hath chosen the North for the seat of his malice: *From the North shal evil be opened upon all the Inhabitants of the Land*, Ier. 1. 14.

Q. Why doth the *Priest* before he begins the *Gospel* salute the people with *Dominus vobiscum*.

A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy bearers of his Word, which can save their Souls.

Q.

Q. Why then doth he say, *Sequentia Sancti Euangelij*, &c. *The sequel of the Holy Gospel*, &c.

A. To move attention, and signifie what part of the *Gospel* he then reads.

Q. Why doth the Clark answer, *Gloria tibi Domine*. *Glory be to thee, O Lord*?

A. To give the glory of the *Gospel* to God, who hath of his meer mercy made us partakers of it.

Q. Why then doth the *Priest* signe the Book with the sign of the *Crosse*?

A. To signifie that the Doctrine there delivered appertaines to the *Crosse* and *Passion* of *Christ*.

Q. Why, after this doe both the *Priest* and people sign thēselvs with the *Crosse* in three places?

A. They sign themselves on their *foreheads*, to signifie they are not, nor wil be ashamed to profess *Christ* Crucified; On their *mouths*,

to signifie they wil be ready with their *mouths* to confesse unto salvation; And on their *brests*, to signifie, that with theirhearts they belicve unto Iustice.

Q. Why at the end of the *Gospel* do they sign their brests again with the sign of the *Crosse*?

A. That the Devil may not steale the seed of Gods word out of their hearts.

Q. What means the *Creed*?

A. It is a publique profession of our Faith, and the wholsome fruit of the preaching the *Gospel*.

Q. What means the first *Offertory*, where the Priest offers Bread and Wine, mingled with water?

A. It signifies the freedom wherewith *Christ* offered himselfe in his whole life, unto his Passion, and the desire he had to suffer for our sins.

Q. What signifies the mingling of *water* with the *wine*?

A. It signifies the *bloud* and *water* flow-

flowing from the ſide of *Chriſt*; as alſo the Vnion of the faithful with *Chriſt*.

Q. Why then doth the *Prieſt* waſh the ends of his fingers?

A. To admoniſh both himſelf and the people to waſh away the unclean thoughts of their hearts; that ſo they may partake of that clean Sacrifice; as alſo to ſignifie that the *Prieſt* is or ought to be clean from all mortal ſin.

Q. Why then, after ſome ſilence, doth he begin the *Preface* with an elevated voice, ſaying, *Per omnia ſecula ſeculorum*?

A. To ſignifie the triumphant entry of *Chriſt* into *Hieruſalem*, after he had lain hid a little ſpace, and therefore it is ended with *Oſanna Benedictus qui venit*, &c. which was the *Hebrew Childrens* ſong.

Q. What elſe meaneth the *Preface*?

A. It is a preparation of the

people for the then approaching action of the Sacrifice, and therfore the *Priest* saith, *Sursum corda*; *Lift up your hearts to God*; So to move them to lay aside all earthly cogitations, and to think only upon heavenly things.

Q. Why at those words, *Benedictus qui venit*, *Blessed is he that commeth in our Lords Name*, doth he signe himself with the sign of the *Crosse*?

A. To signifie, that the entry of *Christ* into *Hierusalem*, was not to a kingdom of this world, but to a death upon the *Crosse*.

Q. What is the *Canon*?

A. It is the most sacred, essential, and substantial part of the *Masse*, not alterable in any tittle without publik authority.

Q. Why is the *Canon* read with a low voice?

A. To signifie the sadnesse of our Saviours passiō, which it there effectually represented.

Q.

Q. Why doth the Prieſt begin the *Canon* bowing his head?

A. To ſignifie the obedience of *Chriſt* unto his Father in making himſelf a Sacrifice for ſin.

Q. What meaneth the *Te igitur clementiſſime Pater*, &c. *Thee therefore, O moſt clement Father*, &c.

A. It is an humble and devout ſupplication to God our heavenly Father made in the name of all the people, that he would vouchſafe to accept and bleſſe the ſacrifice, which we are offering unto him for the peace, unity and conſervation of the whole *Catholique Church*, and likewiſe for the Pope, our Prelate, and all other truly faithful.

Q. Why in the middle of this *Prayer* doth the *Prieſt* kiſſe the Altar, and ſign the Hoſt and Chalice thrice with the ſign of the Croſſe?

A. He kiſſeth the Altar to ſhew the kiſſe of peace which *Chriſt* gave us, by reconciling us to God

in

in his own blood: He signeth the Chalice thrice, to signifie, that our Redemption made upon the Crosse, was done by the consent of the whole Trinity.

Q. What meaneth the *Memento Domine famulorum famularumque tuarum: Remember O Lord thy servants, men and women, &c?*

A. It is a commemoration of the living, in which the *Priest* remembers by name such as he intends chiefly to say Masse for, and then in general all present, and all the faithful, beseeching God, by vertue of that Sacrifice, to blesse them, and be mercifully mindful of them.

Q. What means the *Communicantes & memoriam venerantes, &c. Communicating and worshipping the the memory, &c?*

A. It is an exercise of our communion with the Saints, in which having recounted the names of the *Blessed Virgin Mary*, and many o-

ther glorious Saints, he begs of God, by their merits and interceſſions, to grant us the aſſiſtance of his protection in all things.

Q. What ſignifies the *Hanc igitur oblationem, This offering therefore of our ſervitude, &c.* when the *Prieſt* ſpreads his hands over the Hoſt and Chalice?

A. It is an earneſt begging of God to accept the Sacrifice that is preſently to be offered for the ſafety & peace of the whole Church, and ſalvation of all from eternal ruine.

Q. Why then doth he ſign the *offerings* again five times?

A. To ſignifie the myſtery of thoſe five daies, which were betwixt our Saviours entring into *Hieruſalem*, and his Paſſion.

Q. What meaneth, *Qui pridie quam pateretur, Who the day before he ſuffered, &c?*

A. It is both a repetition and repreſentation of what *Chriſt* did

at

at his last Supper, where he took bread, blessed it, &c. and immediatly precedes the words of Consecration spoken by the Priest, by which he sacrificeth to God.

Q. What are the words of *Consecration*?

A. *Hoc est Corpus meum*, &c. *This is my body, this is the cup of my blood of the New and eternal Testament, a mysterie of Faith, which shall be shed for you, and for many, to the remission of sins*, Mat. 26. 26.

Q. what mean those words?

A. They signifie according to the letter what they effect and cause. *viz.* a change of the bread and wine into the body and bloud of *Christ*, and in a mystery also they signifie unto us the Incarnation, Passion, Resurrection and Ascention of *Christ*.

Q. Why after Consecration of the holy Host doth the Priest kneel and adore?

A. He kneels and adores to give

So-

Soveraign honour to *Christ*, and signifie the real presence of his body and blood in che *B. Sacrament*, which he then holds in his hand.

Q. Why, after Consecration of the wine doth the Priest kneel & adore, saying, *Hæc quotiescunque feceritis*, &c. *As oftē as ye shal do these things, ye shal doe them in remembrance of me*, 1 Cor. 11. 25?

A. He kneels and adores to give Soveraign honour to *Christ*, and to signifie the real presence of *Christs* Body and blood in the Chalice then on the Altar; and he speaks these words to signifie that as we say or hear *Masse*, and offer up this Sacrifice, we must doeit, as *Christ* hath commanded us, in memory of his Passion, Resurrection, and Ascension, and therefore he goes on, beseeching God by all those mysteries, to look propitiously upon our holy and immaculate Host, as he did upon

the

the Sacrifices of *Abraham*, *Abel*, and *Melchiſedech*; and to replenish all that partake thereof, with heavenly grace and benediction.

Q. Why after Conſecration of each, doth the *Prieſt* elevate or lift up the conſecrated *Hoſt* and *Chalice*?

A. That all the people may adore the body and blood of Chriſt, as alſo to ſignifie that for our ſins his body was lifted on the Croſſe, and his blood shed.

Q. For what other end doth he elevate the Hoſt and Chalice?

A. That he, with the whole multitude may make Oblation of *Chriſts* body & blood unto God, which after Conſecration is one of the moſt eſſential parts of the whol ſervice of the *Maſſe*: and ſignifies that Oblation wherewith *Chriſt* offered himſelf unto God, upon the Altar of the Croſſe.

Q. Why then doth he again ſign the *Offerings* five times with the ſign of the *Croſſe*? A.

A. To signifie the five wounds of Christ, which he represents to the eternal Father for us.

Q. What means the second *Memento*?

A. It is a Commemoration of the dead, in which the Priest first nominates those whom he intends especially to apply the Sacrifice unto, and then prayes in general for all the faithful departed beseeching God by vertue of that Sacrifice, to give them rest, refreshing, and everlasting life.

Q. Why after the *Memento* for the dead, doth the *Priest* elevate or raise his voice, saying, *Nobis quoque peccatoribus*? *And to us sinners also* &c?

A. In memory of the supplication of the *good Thief* made to *Christ* on the *Crosse*, that so we also, though unworthy sinners, by vertue of the Sacrifice, may with him and all the holy Saints be made partakers of his heavenly Kingdom.

Q.

Q. Why then doth he again signe the *Host* and *Chalice* three times with the signe of the Crosse?

A. To signifie that this Sacrifice is available for three sorts of men: for those in Heaven to an encrease of glory; for those in Purgatory to free them from their pains; and for those on earth to an increase of grace, and the remission of their sins: as also to signifie the three houres, which *Christ* did hang living upon the *Crosse*, and all the griefs he sustained in them.

Q. Why then, uncovering the *Chalice*, doth he sign it five times with the *Host*?

A. His uncovering the *Chalice*, is to signifie that at the death of *Christ*, the Veil of the Temple was rent asunder; The three *Crosses* made over the *Chalice* signifie the three hours which *Christ* hũg dead on the Crosse; the other two made at the brim of the Chalice, signifie the blood and water flowing from his side.

Q.

Q. Why is the *Pater noſter* ſaid with a loud voice?

A. To ſignifie the 7. myſtical words which *Chriſt* ſpake upon the Croſſe with a loud voice, by the ſeven Petitions thereof, (viz:) 1. *Father forgive them, they know not what they do.* 2. *To day ſhalt thou be with me in Paradiſe.* 3. *Behold thy Mother: Woman behold thy Son.* 4. *My God, my God, why haſt thou forſaken me?* 5. *I thirſt.* 6. *Into thy hands I commend my Spirit.* 7. *It is conſummated.*

Q. What means the *Prieſts* laying down the *Hoſt* upon the *Corporall*, and then covering the Chalice again?

A. It ſignifieth the taking our *Saviour* down from the *Croſſe*, and his Buriall.

Q. Why then is the *Prieſt* ſilent for a time?

A. To ſignifie our Sauiours reſt in the Sepulchre on the Sabbath.

Q. Why is the Hoſt divided into three parts?

A.

A. To signifie the division of our Saviours Soul and Body made on the *Crosse*, and that his body was broken and divided in three principal parts, namely, his hands side, and feet.

Q. Why after this doth he sign the Chalice three times with a particle of the Host, and raise his voice, saying, *Pax Domini*, &c. *The peace of our Lord be alwaies with you*?

A. To signifie that frequent voice of *Christ* to his Disciples, *Pax vobis*, *Peace be to you*: As also to signifie the triple Peace which he hath purchased for us by his Crosse, namely, External, Internal, and Eternal.

Q. Why then is a Particle of the Host put into the *Chalice*?

A. To signifie the reuniting of our Saviours Body, Blood, and Soul, made at his Resurrection; as also to signifie that we cannot partake of the blood and merits of *Christ*,

Christ, unlesse we partake of his Cup of sufferings.

Q. Why is the *Agnus Dei*, or *Lamb of God which taketh away the sins of the world*, said with a loud voice?

A. To commemorate the glory of our *Saviours Ascension*, and signifie that he was slain like an innocent Lamb to take away our sins, and give us peace.

Q. Why is the *Pax*, or *kisse of Peace*, given before Communion?

A. To signifie that Peace and mutuall Charity, which ought to be amongst the faithful, who all eat of one bread of the *Eucharist*, and are all Members of one Mysticall Body.

Q. What mean the three Prayers said by the *Priest* before Communion?

A. They are said in honour of the Blessed Trinity; In the *first*, he begs Peace for the whol Church, and perfect Charity among all Chri-

Christians: In the *second* he beseecheth God by the body and blood of *Christ* (which he is there about to receive) to free him from all evil. In the *third*, that it may not prove to his damnation & judgement (by an unworthy receiving of it) but to the defence and safety of his Soul and Body; and this immediately precedes the Cõsummation of the Host and Chalice, which is another of the most essential parts of the whole service of the *Masse*.

Q. What signifies the Consummation, or Conimunion?

A. It signifies Christs Burial, and the Consummation of his Passion.

Q. What means the *Domine, non sum dignus*, &c?

A. It signifies, *O Lord I am not worthy that thou shouldst enter under my roof, but only say the word*, &c. and it was the *Centurions* Prayer, by which he obtained health for his sick body, *Mat.* 8. 8. And teacheth

teacheth us not to approach this Sacrifice, but with an humble and contrite heart.

Q. What means the Prayer ſaid by the *Prieſt* after Communion?

A. It is a Thankſgiving to God for having made vs partakers of his unbloody Sacrifice of the *Altar*, and by it alſo of the bloody Sacrifice of the *Croſſe*.

Q. What mean the words *Ite, Miſſa eſt*?

A. They ſignifie, that the Hoſt is offered, Maſſe ended, and ſo diſmiſſe the people; repreſenting the voice of the *Angel*, diſmiſſing the *Apoſtles* and *Diſciples*, when they ſtood looking up after *Chriſt* aſcēded in to Heaven, with *O ye men of Galilee, what ſtand ye here looking up into Heaven*! Act. 1. 11.

Q. What means the *Prieſts* lifting up his hands, and bleſſing the people?

A. It ſignifies the bleſſing which *Chriſt* gave his *Apoſtles*, and *Diſci-*

sciples at his Ascension, with his hands lifted up.

Q. What signifies the *Gospel* of *S. John*?

A. It signifies the Apostles preaching the Gospel to all Nations.

Q. What is the *Missal*?

A. It is the Book wherein the holy *Masse* is contained.

CHAP. XXIII.

The Office of our blessed Lady *expounded.*

Q. WHo composed the *Office*?

A. The *Church*, directed by the *Holy Ghost*.

Q. Why is the *Primer* so called?

A. From the Latin word *Primo*, which signifies, *first of all*; so to teach us that *Prayer* should be the first work of the day, according to that. *Seek ye first the Kingdom of God*,

God, and all these things shal be given you.

Q. Why is the *Office* divided into *Hymns*, *Psalms*, *Canticles*, *Antiphones*, *Versicles*, *Responsories*, and *Prayers*?

A. For order, beauty, and variety sake.

Q. What warrant have you for that?

A. Out of *Col.* 3. 16. *Sing ye in your hearts unto our Lord in spiritual Psalms, Hymns*, and *Canticles*.

Q. Why should the *Laity* pray out of the *Psalms* which they little understand?

A. 1. Because by so doing they pray out of the mouth of the *Holy Ghost*. 2. Because if they do it with devout and humble hearts, it is as meritorious in them, as in the greatest Clarks; for a *Petition* hath the same force, whether it be delivered by a learned or an unlearned man: so hath also Prayer. 3. Because a *Psalm* is of the same

value in the sight of God in the mouth of a child or woman, as from the mouth of the most learned Doctor.

Q. Why is the *Office* divided into *seven several Hours*?

A. That so it might be a daily memorial of the seven principal parts, & seven hours of our *Saviours passion*.

Q. What ground have you for that?

A. Out of *Zach.* 12. 10. *At that day I will pour out upon the house of David, and the Inhabitants of Hierusalem the spirit of grace and prayer, and they shal look up at him whom they have pierced.*

Q. What meaneth, *At that day*?

A. The Law of grace, the *New Law*.

Q. What means *the House of David, and Inhabitants of Hierusalem*?

A. The Church of *Christ*.

Q. What means he by the *Spirit of grace and prayer*?

A.

A. The *Holy Ghoſt*, which dictated the *Office*, and poureth forth the grace of God into our Souls by vertue of it.

Q. What means, *And they ſhall look up at him whom they have pierced?*

A. It ſignifies that the whole order, ſcope, and object of the *Office* ſhould be *Chriſt* crucified.

Q. How are the *ſeven Hours a memorial* of the *Paſſion* of *Chriſt*?

A. Becauſe *ſeven hours* were conſumed in his *Paſſion*; for *three hours* he hung *living* on the *Croſſe*, other *three hours* he hung *dead* upon it, and the *ſeventh hour* was ſpent in nailing him to, and taking him from the *Croſſe*.

Q. What do we commemorate by the *Matins* and *Lauds*?

A. His *bloudy ſweat* and *binding* in the *Garden*, as alſo his dragging from thence to *Hieruſalem*.

Q. What by the *Prime* or firſt Hour?

A. The *ſcofs* and *indignities*, which he ſuſtained whilſt they led him through the ſtreets early in the morning to the *Princes* of the *Iews*, as alſo the falſe accuſations, which were then brought againſt him.

Q. What by the *third Hour*?

A. His *whipping* at the *Pillar*, his *crowning* with *Thorns*, his *cloathing* with *a purple garment*, his *Scepter* of a *Reed*, and shewing to the people, with *Behold the man*.

Q. What by the *ſixth Hour*?

A. His unjuſt condemnation to death, his *carrying* the *Croſſe*, his *ſtripping* and *nailing* to the *Croſſe*.

Q. What by the *ninth Hour*?

A. His *drinking gall and vinegar*, his *dying* on the *Croſſe*, and the *opening* his ſide with a *ſpeare*.

Q. What by the *Evenſong*?

A. His taking down from the *Croſſe*, and the darkneſſe which was made upon the face of the earth.

Q.

Q. What by the *Compline*?

A. His *Funeral* or *Burial*.

Briefly thus:

The *Matins* and *Lauds*, his *Agony* and *binding* in the *Garden*; The *Prime*, his *ſcoffs* and falſe accuſations; The *third Hour*, his *cloathing* with *purple*, and *crowning* with *thorns*; The *ſixth Hour*, his *condemning* and *nailing* to the *Croſſe*; The *ninth Hour* his yeelding up the Ghoſt, and the *opening* his *ſide*; The *Evenſong*, his taking from the *Croſſe*; And the *Compline*, his *Burial*.

The particulars of the Office expounded.

Q. WHy doth our *Ladies Office* alwaies begin with an *Ave Maria*?

A. To dedicate the *Office* to our *Lady*, & to beg her aid for the devout performance of it to *Gods honour*?

Q. Why doe we begin every *Hour* with, *Incline unto mine ayd, O God, O Lord make haſt to help me*?

A. To acknowledge our infirmity and miſery; and our great need of divine aſſiſtance, not only in all other things, but alſo in our very *prayers*, according to that of the Apoſtle, *No man can ſay Lord Ieſus, but in the Holy Ghoſt*.

Q. Why do we adde to this, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*?

A. To ſignifie, that the intention of the *Office* is in the firſt place to give one and equal glory to the moſt *Bleſſed Trinity*, and to invite all creatures to do the like; this is the principal aim of the whole *Office*: therefore we not only begin every *Hour*, but alſo end every *Pſalm* with the ſame *Verſe*.

Q. Who ordained the *Gloria Patri*?

A. The *Apoſtles*, according to *Baronius* in his 3. *Tome*.

Q.

Q. Why do we joyn unto the *Gloria Patri*, *Sicut erat*, &c. *As it was in the beginning, is now, and ever shal be world without end?*

A. Becauſe that was made by the *Council of Nice* againſt the *Arrians*, who denied *Chriſt* to be coequal, and conſubſtantial to his Father, or to have been before the *Virgin Mary*.

Q. Why after this, for a great part of the yeer, and eſpecially betwixt *Eaſter* and *Whitſontide*, do we ſay *Alleluia*, *Alleluia*?

A. Becauſe that is a time of joy. and *Alleluia* is an *Hebrew word*, ſignifying *Praiſe ye the Lord with all joy and exultation of heart*.

Q. Why were it not better changed in to English?

A. Becauſe it is the language of the *Bleſſed* in Heaven, according to *Apoc.* Therefore the *Church* hath forbidden it to be tranſlated into any other language.

Q. Why in *Lent* and ſome other

times, do we say, instead of *Alleluia*, *Praise be to thee, O Lord, King of eternal glory*?

A. Because those are times of *penance*; therefore God must be praised rather with *Tears*, then *Exultation*.

Q. Why do we alwaies say for the *Invitatory*, *Hail* Mary *full of grace, our Lord is with thee*?

A. To congratulate and renew the memory of our *Blessed Ladies joy*, conceived at the conception of her Son *Iesus*, and to invite both *men* and *Angels* to do the like.

Q. What signifie the *five Verses* following the *Invitatory*, which begin, *Come let us exult unto our Lord*?

A. The *five wounds of Christ*; from which all our *Prayer* hath its force and merit, and in honour of which those *Versicles* are said.

Q. What mean the *Hymns*?

A. They are a *Poetical* expression of the *Prerogatives* and *Praise*

of

of the *Bleſſed Virgin*.

Q. Why are ſo many *Pſalms* uſed in the *Office*?

A. Becauſe they are dictated by the *Holy Ghoſt*, and do contain, in a moſt moving manner, all the affections of piety and devotion.

Q. Why are there but three *Pſalms* in moſt of the *Hours*?

A. In honour of the moſt *Bleſſed Trinity*, to whom chiefly the whole *Office* is addreſſed.

Q. Why was the *Office* divided into ſo many *Hours*?

A. I have told you the chief reaſon already, and one other reaſon is: that ſo there might be no *Hour* either of day or night, to which ſome *Hour* of the *Office* might not correſpond.

Q. What do the *Mattins* correſpond to?

A. To the *firſt*, *ſecond*, and *third Watch* of the night, conſiſting of three hours apiece, and therefore the *Mattins* conſiſt of three *Pſalms*

and *three Leſſons*.

Q. What do the *Lauds* correſpond to?

A. To the *fourth Watch* of the night.

Q. What do the *Prime*, the *third*, *ſixth*, and *ninth Hours* correſpond to?

A. To the third, ſixth, and ninth hours of the day.

Q. What do the *Evenſong*; and *Compline* correſpond to?

A. To the Evening.

Q. What mean the *Benedictions* or Bleſſings given before the *Leſſons*?

A. They are short *Aſpirations* to divine aſſiſtance; and the firſt is in honour of the *Father*, the *ſecond* in honour of the *Son*, the *third* in honour of the *Holy Ghoſt*.

Q. What do the *Leſſons* contain?

A. The myſtical praiſes of our *Bleſſed Lady*, taken out of the *Prophets*.

Q. Why do we end every *Leſſon* ſaying,

saying, *But thou, O Lord, have mercy an us?*

A. To beg that the praiſes and vertues of the *Bleſſed Virgin*, which we have there read, may be deeply ſetled in our hearts, and that God would pardon our former negligence both in his and her ſervice.

Q. Why is it anſwered, *Thanks be to God?*

A. To render thanks to God for his mercy in beſtowing ſuch a *Patroneſſe* on us, as the *B. Virgin Mary*.

Q. What mean the *Reſponſories?*

A. They are ſo called, becauſe they anſwer one another.

Q. What are the *Antiphons?*

A. The *Verſicles*, which are begun before the *Pſalms*.

Q. Why do we ſtand up at the *Magnificat*, *Benedictus*, and *Nunc dimittis?*

A. To ſignifie our reverence to the *Goſpel*, whence they are taken.

Q. What is the *Collect?*

A.

A. It is the *Prayer*; and is ſo called, becauſe it *Collecteth*, and gathers together all the *Petitions* and ſupplications of the whole *Office*.

Q. Why is the *Collect* alwaies ended with thoſe words, *Through our Lord Ieſus Chriſt &c*?

A. To ſignifie, that he is our onely *Mediator of Redemption*, and principal *Mediator of Interceſſion*, and that we cānot merit any thing by our prayers, unleſſe we make them in his Name.

Q. Why make we a *Commemoration* of the *Saints*?

A. To praiſe God in his *Saints*, according to the advice of the *Pſalmiſt*, *Pſal.* 150. and to commēd our ſelves to their merits and prayers.

Q. Why end we every *Hour* with thoſe words, *And let the Souls of the faithful through the mercy of God reſt in peace*?

A. That the poor Souls in *Purga-*

gatory may be partakers of all our Prayers and Supplications.

Q. Why is the whole *Office* ended with some *Hymne* or *Antiphon* to our *Lady*?

A. That by her it may be presented to her Son, and by him to his eternal Father.

Q. Why are the *Nocturnes* in some *Offices* so called?

A. Because those parts of the Office were wont to be said *Nocturno tempore*; *in the night time*.

Q. Why are the fifteen *Gradual Psalms* so called?

A. From a custome the Iews observed of singing them, as they ascended up fifteen steps or degrees (in Latin *Gradus*) towards *Solomons* Temple, singing one Psalm on every step.

Q. Why are the *Penitential Psalms* so called?

A. Because they contain many deep expressions of in ward sorrow

and

and *penitency* or repentance of sins committed, and many cries or supplications to God for mercy and forgiveneſſe.

CHAP. XXIV.

The Solemnities of Christ *our Lord (instituted for the most part by the Apostles) and the Sundaies of the Yeere expounded.*

Q. WHat meaneth the *Nativity of Christ*, or *Christmasse*?

A. It is a solemn *Feast* or *Masse* yearly celebrated by the whole *Catholique Church* from the *Apostles* time to this day, in memory of the Birth of *Christ* at *Bethlehem*; and therefore it is called the *Feast of the Nativity*; and *Christmasse*, from the Birth and Masse of *Christ*.

Q.

Q. What meaneth the *Circumciſion* or *New yeare day*?

A. It is a Feaſt in memory of the *Circumciſion* of our Lord, which was made on the eighth day from his Nativity, according to the Preſcript of the old Law, *Gen.* 17. 12. where he was named *Ieſus*, according as the Angel had foretold. S. *Luk.* 1. 31. and began to ſhed his infant bloud by the ſtony knife of *Circumciſion*, for the Redemption of the world, preſenting it to his Father, as a New-yeers gift in our behalf. And it is called Newyeers-day from the old *Roman Account*, who began their computation of the year from the firſt of *January*.

Q. What meaneth the *Epiphany*, or *Twelfth day*?

A. It is a Solemnity in memory and honour of *Chriſts* manifeſtation, or apparition made to the Gentiles by a miracolous blazing Star, by vertue wherof he drew

and

and conducted *three Kings* out of the East to adore him in the manger, where they presented him on this day with *Myrrhe*, *Gold*, and *Frankincense*, in testimony of his *Regality*, *Humanity*, and *Divinity*, The word *Epiphany* comes from the Greek and signifies an *Apparition*. And it is called *Twelfth day*, because it is celebrated the twelfth day after his Nativity exclusively.

Q. What meaneth the *Purification*, or *Candlemasse day*?

A. It is a Feast in memory and honour both of the *Presentation* of our Blessed Lord, and the *Purification* of the Blessed Virgin, made in the Temple of *Ierusalem* the fortieth day after her happy Childbirth, according to the Law of *Moyses*, *Levit.* 12. 6. And it is called the *Purification*, from the Latin word *Purifico*, *to purifie*, not that our B. Lady had contracted any thing by her Childbirth, which needed purifying (Being the mo-

ther of purity it self) but because other common Mothers were, by this Ceremonial right, freed from the legal impurity of their Childbirths.

And it is also called *Candlemasse* or a *Masse of Candles*, because before the Mass of that day, the Church blesseth her Candles for the whole year, and makes a procession with hallowed Candles in the hands of the Faithful; in memory of the divine light, where with *Christ* illuminated the whole Church at his *Presentation*, where old *Simeon* stiled him, *A Light to the Revelation of the Gentiles, and the glory of his people Israel*, S. Luke chap. 2. v. 32.

Q. What meaneth the *Resurrection* of our Lord, or *Easter day*?

A. It is a solemnity in memory and honour of our Saviours Resurrection or rising from the dead on the third day, *S. Mat.* 28. 6. And it is called *Easter* from *Oriens*, which

which signifies the *East*, or *Rising*, which is one of the Titles of *Christ*, *And his Name* (saith the Prophet) *shall be called Oriens*; because, as the material Sō daily a riseth from the *East*, so he, the Son of Iustice, on this day rose from the dead.

Q. What meaneth *Ascension day*?

A. It is a Feast in memory of *Christs ascension* into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 1. 9, 10. there to prepare a place for us, being preceded by whole Legions of Angels, and waited on by millions of Saints, whom he had freed out of the Prison of *Lymbo*.

Q. What meaneth *Pentecost* or *Whitsonday*?

A. It is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the heads of the *Apostles* in Tongues, as it were of fire, *Acts* 2. 3. *Pentecost* in Greek

Greek signifieth the *fiftieth*, it being the fiftieth day after the *Resurrection*. It is also called *Whitsonday*, from the *Catechumens*, who were cloathed in *white*, and admitted on the Eve of this Feast to the Sacrament of *Baptisme*. It was anciently called *Wied-Sunday*, i. *holy* Sunday, for *wied* or *wihed* signifies holy in the old Saxon Language.

Q. What meaneth *Trinity Sunday*?

A. It is the octave of *Whitsunday*, and is so called in honour of the *Blessed Trinity*, to signifie that the works of our Redemption and Sanctification then completed, are common to all the three Persons.

Q. What meaneth *Corpus Christi* day?

A. It is a Feast instituted by the Church, in honour of the Body and Blood of *Christ*, really present in the most holy Sacrament of the *Eucharist*; during the *Octave* of which Feast, it is exposed to be ado-

adored by the faithful in all the principal Churches of the world, and great Processions are made in honour of it; and therefore it is called *Corpus Christi* day; or the day of the *Body of Christ*.

Q. What meaneth the *Transfiguration* of our Lord?

A. It is a Feast in memory of our Saviours *Transfiguring* himself upon Mount *Thabor*, and shewing a glimpse of his glory to his Apostles, *S. Peter*, *S. Iames*, and *S. John*; And *his Face* (saith the Text) *shone as the Sun, and his Garment became white as snow*, *S. Mat.* 17. 2. And in them also unto us, for our encouragement to vertue, and perseverance in his holy faith and love. The etimology is obvious from *Transfiguro*, to *transfigure*, or *change shape*.

Q. What is a Sunday, or our Lords day in general?

A. It is a day dedicated by the *Apostles* to the honour of the most holy

holy Trinity, and in memory that *Christ* our Lord roſe from the dead upon a *Sunday*, ſent down the holy Ghoſt on a *Sunday*, &c. and therefore it is called our *Lords day*. It is ſo called *Sunday* from the old Roman denomination of *Dies Solis*, *the day of the Sun*, to which it was ſacred.

Q. What are the four Sundaies of *Advent*?

A. They are the four Sundaies preceding *Chriſtmaſſe day*, and were ſo called by the Church in memory and honour of our *Saviours coming*, both to redeem the world by his Birth in flesh, and to judge the quick and dead; from the Latin word *Adventus*, which ſignifies *Advent*, or *coming*.

Q. What are the four Sundaies of *Septuageſima*, *Sexageſima*, *Quinquageſima*, and *Quadrageſima*?

A. Thoſe are daies appropriated by the Church to Acts of penance, and Mortification and are a certain

gra-

gradation or preparation for the *Passion* and *Resurrection* of *Christ*? Being so called, because the first is the seventhieth, the 2. the sixtieth, the 3. the fiftieth, the 4. the fortieth day or thereabouts preceding the *Octave* of the *Resurrection*, according as their several names import.

Q. Why is the whole Lent called *Quadragesima*?

A. Because it is a Feast of forty daies, in imitation of *Christs* fasting in the desert 40. daies, and 40. nights, and is begun the fortieth day before Easter, which is therefore called *Quadragesima* or *the fortieth*.

Q. What is *Passion Sunday*?

A. That is a Feast, so called from the *Passion* of *Christ*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it?

Q. Why is *Palm Sunday* so called?

A.

A. It is a day in memory and honour of the Triumphant entry of our Lord into *Hierusalem*; and is so called frō the *Palme branches* which the *Hebrew children* strewed under his feet, crying, *Osanna to the Son of David*, *S. Mat.* 21. 15. And hence it is that yeerly, as on that day, the Church blesseth *Palme*, and makes a solemn Procession in honour of the same triumph, all the people bearing *Palme branches* in their hands.

Q. What is *Dominica in Albis*, commonly called *Low Sunday*?

A. It is the *Octave* of *Easter day*; And is so called from the Catechumens or Neophites, who were on that day solemnly devested in the Church of their *White Garments*.

The Feasts of our B. Lady, *and the Saints expounded.*

Q. WHat signifie the *Conception*, *Nativity*, *Presentation*, *Annunciation*, *Visitation*, *and Assumption* of our Blessed Lady?

A. They are Feasts instituted by the Church in memory and honour of the Mother of God, but chiefly to the honour of God himselfe, and so are all the other Feasts of Saints, and whatever else; for they are honoured for his sake.

Q. How explain you that answer?

A. The Feast of the *Conception*, is in memory of her miraculous *Conception*, who was conceived by her Parents *S. Ioachim*, and *S. Anne* in their old age, and sanctified from the first instant in the womb. The *Nativity* is in memory of her happy and glorious birth, by whō the Author of all life and safety

was

was born to the world. The *Presentation*, in memory of her being *presented* in the Temple at three years old, where she vowed her self to God both Soul and body. The *Annunciation* is in memory of that most happy Embassie, brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, *S. Luke* ch. 1. 31. 32. The *Visitation* is in memory of her visiting *S. Elizabeth*, after she had conceived the Son of God, at whose presence *S. Iohn* the Baptist leaped in his mothers womb, *S. Luke* 1. 41. and her *Assumption* is in memory of her being *assumpted* or taken up into heaven both Soul and body, after her dissolution or dormition; which is a constant Tradition in the Church.

Q. For what end are the several Solemnities of the *Saints*?

A. They are instituted by our holy Mother the Church to ho-

nour God in his Saints, and to teach us to imitate their several kinds of Martyrdomes and sufferings for the Faith of *Christ*, as also their several waies of vertue & perfection; as the zeal, charity, and poverty of the *Apostles* and *Evangelists*; the fortitude of the *Martyrs*, the constancy of the *Confessors*, the purity and humility of the *Virgins*, *&c.*

Q. What meaneth the Feast of *S. Peters Chair* at *Antioch*?

A. It is kept in memory of *S. Peters* installing, and the erecting his Apostolical chair in the City of *Antioch*.

Q. What is the Feast of his *Chair* at *Rome*?

A. It is a Solemnity in honour of the translation of his Chair from *Antioch* to *Rome*.

Q. Why are *S. Peter* and *S. Paul* joyned in one Solemnity?

A. Because they were principal & joynt cooperators under *Christ* in

in the conversion of the world, *S. Peter* converting the Iews, and *S. Paul* the Gentiles; as also because both of them were Martyred at the same place, *Rome*, and on the same day, *Iune* 29.

Q. What means the Feast of *S. Peter ad Vincula*, or *S. Peters* Chains?

A. It is in honour of those Chains where with *Herod* bound S. *Peter* in *Hierusalē*, and from which he was freed by the Angels of God *Acts* 12. By the only touch wher of great miracles were afterwards effected, to say nothing of their miraculous joyning together many yeers after in to one chain, with those iron fetters, in which he had been imprisoned in *Rome*.

Q. What meaneth the Feast of *Michaelmas*?

A. It is a Solemnity or solemn *Masse* in honour of *Saint Michael*, Prince of the heavenly Hosts, and likewise of all the nine Orders of

holy Angels, as wel to commemorate that famous battel fought by him and them in Heaven, against the Dragon and his Apostate Angels, *Apoc.* 22. in defence of Gods honour, as also to commend the whole Church of God to their Patronage and Prayers. And it is called the *Dedication of S. Michael*, by reason of a Church in *Rome* dedicated on that day to *S. Michael*, by *Pope Boniface*.

There is another Feast called the *Apparition of S. Michael*, and is in memory of his miraculous apparition on Mount *Garganus*, where, by his own appointment a Temple was dedicated to him in *Pope Celasius* his time.

Q. For what reason hath the holy *Church* ordained one solemnity in memory of all the *Saints*?

A. That so at least we might obtain the Prayers and Patronage of them all, seeing the whole year is much too short to afford us a par-

particular Feast, for every Saint.

Q. What meaneth all *Souls day*?

A. It is a Day instituted by the Church in memory of all the faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.

Certain other Festival *and peculiar daies expounded*.

Q. WHat means *Shrovetide*?

A. It signifies a time of confessing; for our Ancestors were use to say *we will goe to Shrift*, in stead of we will goe to confession; and in the more primitive times all good Christians did then confesse their sins to a Priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the B. Sacrament at Easter.

Q. What signifies *Ashwednesday*?

A. A day of Publike Penance and Humiliation in the whole Church of God, and is so called frō the Ceremony of blessing *Ashes* on that day, wherewith the *Priest* signeth the people with a crosse on their foreheads, giving them this wholesome admonition *Memento Homo*, &c. *Remember man that thou art dust, & to dust thou shalt return*. So to prepare them for the holy fast of *Lent*, and Passion of *Christ*.

Q. What meanes *Mandy thursday*?

A. That is a Feast in memory of our Lords last Supper, where he instituted the blessed *Eucharist*, or Sacrament of his precious Body and Blood, and washed his Disciples feet; And it is called *Mandy Thursday*, as is were *Mandatum* or *Mandat Thursday*, from the first word of the Antiphon, *Mandatum novum do vobis*, &c. Iohn 13. 34. *I give to you a new Command*) or Man-

Mandat) *that you love one another, as I have loved you*: which is ſung on that day in the Churches, when the Prelates begin the ceremony of waſhing their peoples feet, in imitation of *Chriſts* waſhing his Diſciples feet before he inſtituted the *B. Sacrament*?

Q. What meaneth *Good Friday*?

A. It is the moſt ſacred and memorable day, on which the great good work of our Redemption was conſummated by *Chriſt* on his bloody Croſſe.

Q. What mean the three daies of *Tenebræ* before Eaſter?

A. It is a mournful ſolemnity in which the Church laments the death of *Chriſt*; and is called *Tenebræ*, or *darkneſſe*, to ſignifie the darkneſſe which over ſpread the face of the earth at the time of his paſſion, for which end alſo the *Church* extinguisheth all her lights; and after ſome ſilence at the end of her whole Office, maketh a great

and sudden noise to represent the rending of the Veile of the Temple; The *darkness* also signifies the dark time of the night where in *Christ* was apprehended in the Garden; and the noise signifies the noise made by the souldiers and Catchpoles, at their seizing on our Saviours Person.

Q. What meaneth *Rogation week*, being the fifth after Easter?

A. It is a week of publike prayer and Processions, for the temperateness of the season of the yeer, and the fruitfulness of the earth; and it is called *Rogation*, from the verb *Rogo*. *to ask*, by reason of the said Petitions made to God in that behalf.

Q. What means the *Quatuor Tempora*, or four weeks of *Ember*, or *Imber daies*?

A. Those are times also of publike Prayer, Fasting, & Processions, partly instituted for the successful Ordination of the Priests

and

and Miniſters of the Church, and partly both to beg and render thanks to God for the fruits and bleſſings of the earth. And are called *Ember daies*, or *daies of Aſhes*, from the no leſſe ancient then religious cuſtome of uſing *Haircloth* and *Aſhes* in time of publique piety and penance. Or from the old cuſtome of eating nothing on thoſe days til night, and then only a cake baked under the *Embers* or Aſhes, which was called *Panem ſubcineritium*, or *Ember bread*.

Q. What mean the two *Holy Rood days*?

A. Thoſe are two ancient Feaſts; the one in memory of the miraculous invention or finding out the *Holy Croſſe* by *S. Helen*, mother to *Conſtantine* the Great, after it had been hid and buried by the Infidels 180. yeers, who had erected a *Statua* of *Venus* in the place of it. The other in memory of the *Exaltation*, or ſetting up the ſaid

Holy Crosse by *Heraclius* the Emperour, who having regained it a second time from the *Persians*, after it had been lost 14. yeers, carried it on his own shoulders to Mount *Calvary*, and there exalted it with great solemnity; and it is called *holy Rood*, or *holy Crosse*, for the great sanctity which it received, by touching and bearing the Oblation of the most precious Body and Blood of *Christ*; The word (*Rood*) in the old Saxon tongue, signifying Crosse.

CHAP. XXV.

Some Ceremonies of the Church expounded.

Q. WHat is *Holy Water*?

A. A water sanctified by the Word of God and prayer, 1. *Tim.* 4. in order to certain spiritual effects.

Q.

Q. What be thoſe effects?

A. The chiefe are. 1. To make us mindful of our Baptiſm, by which we entred in to Chriſts myſtical Body; and therefore we are taught to ſprinkle our ſelves with it, as often as we enter the material Temple (which is a Type thereof) to celebrate his praiſe.

2. To fortifie us againſt the illuſions of evil ſpirits, againſt whom it hath great force, as witneſſeth *Theodoret. Eccleſ. hiſtor. l.* 5. *c.* 21. and hence aroſe the Proverb, *He loves it*, (ſpeaking of things we hate) *as the Divel loves Holy water*.

Q. How ancient is the uſe of *Holy water*?

A. Ever ſince the Apoſtles time, Pope *Alexander* the 1. who was but the ſeventh Pope from *Saint Peter* makes mention of it in one of his Epiſtles.

Q. Why is Incenſe offered in the Church?

A.

A. To raiſe in the people a conceit of myſterioufneſſe in the action to which it is applied, and to beget a pious eſteem of it; as alſo to ſignifie that our prayers ought to aſcend like a ſweet perfume in the ſight of God. Tis mentioned by *St. Dionyſius Eccleſ. Hierarch.* c. 3.

Q. Why is the Croſſe carried before us in *Proceſſion*?

A. To shew that our pilgrimage in this life is nothing but a following of Chriſt crucified.

Q. Why are our foreheads ſigned with *Holy Asbes* on Ash-wednesday?

A. To remember us of what we are made, and to admonish us to doe penance for our ſins, as the *Ninivites* did, in faſting, ſackcloth, and ashes; eſpecially in the holy time of Lent.

Q. Who ordained the ſolemn Faſt of *Lent*?

A. The twelve Apoſtles: accord-

cording to *S. Hierom. epiſt. ad Marcell.* in memory and imitation of our Saviours Faſt of forty daies.

Q. Why are the Croſſe and holy Images covered in time of Lent?

A. To ſignifie that our ſins (for which we then doe penance) interpoſe betwixt God and us; and to expreſſe an Eccleſiaſtical kind of mourning in reference to our Saviours Paſſion.

Q. Why is a veile drawn betwixt the Altar-piece and the people in the Lent time?

A. To imitate that our ſins are a Veile which hinders us from ſeeing the Beatifical Viſion, or face of God. And as the Veile of the Temple was rent at the death of Chriſt, ſo is the Veile of our ſins by vertue of his Croſſe and paſſion, if we apply it by worthy fruits of penance.

Q. What mean the fifteen lights ſet on the triangular figure, on Wedneſday, Thurſday, and Friday in Holy week?

A.

A. The three upper Lights signifie *Iesus*, *Mary*, and *Ioseph*, the twelve lower the twelve Apostles. The triangular figure signifies that all light of grace and glory is from the B. Trinity; and fourteen of those said lights are extinguished by one after every Psalm, to shew how all *their* light of spiritual comfort, was extinguished for a time in those most holy Saints, by the passion and burial of Christ. The fifteenth light is put under the Altar, to signifie his being in the Sepulchre, as also the darkenesse that overspread the whole earth at his death.

Q. What signifies the noyse made after long silence, at the end of the Office of *Tenebræ*?

A. The silence signifies the horror of our Saviours death; the noyse, the cleaving of the Rocks, and rending the Veile of the Tẽple, which then hapned.

Q. Why is the *Paschal Candle* hal-

hallowed, and set up at *Easter*?

A. To signifie the new light of spiritual joy and comfort, which Christ brought us at his Resurrection: and it is lighted from the beginning of the Gospel til after the Communion betwixt Easter & Ascension, to signifie, the Apparitions which Christ made to his Disciples during that space.

Q. Why is the *Font* hallowed?

A. Because the Apostles so ordained; according to *St. Dionysius*, who lived in their time, *l. Eccles. Hier. c.* 2.

Q. Why is that Ceremony performed at the Feast of Easter and Whitsontide?

A. To shew, that as in Baptism we are buried with Christ, so by vertue of his Resurrection, & the coming of the Holy Ghost, we ought to rise again & walk with him in newness of life.

Q. Why is the material Church or Temple hallowed?

A.

A. Becauſe it beares a figure of the ſpititual, *viz.* the myſtical body of Chriſt, which is holy and unſpotted, *Epheſ.* 5. as alſo to move us to ſome ſpecial reverence and devotion in that place; And all things ſhould be holy in ſome meaſure, which appertain to the ſervice of our moſt holy God.

Q. Why is the Altar conſecrated?

A. Becauſe, if the Altar in the Old Law were ſo holy that it ſanctified the gift, *Math.* 23. 19. much more ought the Altar of the New Law to be holy, which is the place of the holy and dreadful Sacrifice, the very ſeat of the Body ād Blood of Chriſt, according to *Optatus* in in his 6. book againſt *Parmenian* the *Donatiſt*. *We have an Altar* (ſaith *S. Paul*) *whereof they* (the Iews) *have no power to eat, who ſerve the Tabernacle*. Heb. 10. 16.

FINIS.